

# THE BRITISH AND FOREIGN ANTI-SLAVERY REPORTER;

UNDER THE SANCTION OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

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[PRICE THREEPENCE.]

## SLAVERY IN THE UNITED STATES.

### AT A MEETING OF THE CHURCH OF CHRIST OF THE PARTICULAR BAPTIST DENOMINATION,

ASSEMBLING IN CANNON STREET, BIRMINGHAM,

held on the Evening of the 28th of October, 1840, the following Resolution was unanimously passed:—

"That this church, deeply impressed with the melancholy fact that, in various parts of the world, and especially in the United States of America, that land of boasted liberty, christian professors, and even christian ministers and deacons, are holding their fellow-creatures and also their fellow-christians in bondage; and convinced that such a course is essentially unchristian in principle, and inevitably productive of immoral conduct;—hereby resolve, that as it is their bounden duty, so henceforth, it is their solemn determination to withhold communion at the Lord's table from every person known to be the holder of a slave, or the abettor of such as persist in maintaining a system so cruel, iniquitous, and unchristian."

THOMAS SWAN, PASTOR.

## AMERICAN SLAVERY.

REMONSTRANCE FROM THE CONGREGATIONAL UNION OF SCOTLAND.

*To our Fellow-Christians in AMERICA, the Address of the Annual Meeting of the Congregational Union of Scotland, held in Dundee, on Thursday, the 16th day of April, 1840.*

OUR BELOVED BRETHREN,—In fulfilment of a resolution passed at the Annual Meeting of the Congregational Union of Scotland, held in Dundee, on the 16th day of April, 1840, we again address you. We feel the utmost freedom in renewing our communications with you on the painful subject of slavery, because we are more than ever satisfied of the truth and urgency of the reasons against the system of slavery, which have been embodied in the addresses, emanating from the same body, for several years successively: because in pressing our views upon your careful and devout consideration, we are using a right which our common profession of christianity gives; and especially because the representations of former years have been received and acknowledged by some Christian communities amongst you, in a manner so kind and fraternal, that it would be as ungenerous as unwise in us, not to renew these tokens of our fervent interest in your spiritual welfare and religious reputation.

It gives us the highest pleasure to know that so many of you are convinced, as well as ourselves, of the sin of slave-holding and slave-dealing; and that you are moved, in consequence, to use the most strenuous and persevering exertions to cleanse the land from its abominations. Brethren, our hearts are entirely with you,—our prayer is, that the number of such may be "greatly multiplied," that your counsels may be wise, your zeal untiring, your efforts united and effective, your success speedy and abundant. It is a much more grateful task to concur and congratulate, than to remonstrate and reprove. We would rather be called to stimulate our American brethren, when they were already active—to touch responsive chords in the bosoms of those who were "willing of themselves"—to strengthen the firm purposes of sincere and vigorous godliness, than to complain of sinful apathy, or to arouse from inactivity, which implicates them in the crime which they do not denounce. It is with disappointment, and distress, and shame, to which you can perhaps scarcely give credence, that we look at so large a body of professing Christians in your country at this moment consigning their fellow-men, some of whom are professors of the same faith with themselves, to the wrongs and indignities of hopeless bondage; whilst many more, not slave-holders or slave-dealers, are the strenuous defenders of the existing system; and many more, protecting and fostering it by their connivance and countenance. The slave-system, as it exists in your country, is awfully comprehensive of evil; the crimes which feed and sustain it are nameless for their enormity; the vices which it nourishes in its various departments are wide-spreading and execrable; the wrongs which it inflicts on the body, mind, and spirit of the bondsman (and of him who holds him in bondage) are incalculable; and our amazement exceeds utterance, that any professing the name of Christ should not see and own the system to be throughout intensely criminal,—should not, at every hazard and sacrifice, escape from the contact and contamination of such a physical and moral pestilence,—should not, as by the instinctive and irresistible impulses of his nature, devote himself to denounce and destroy it. We cannot but think, that if our brethren would calmly examine

the system, by the light of Holy Scripture (not to speak of natural reason and equity), and deliver themselves from the delusive subtleties of abstract speculation, they must surely conclude that they could not in consistency with their Christian profession, without a dishonourable stain on their character, without a withering blight upon vital religion, and a most manifest bounty upon worldliness and infidelity, actively support, or in any way countenance such a system. With what truth can they hold forth the gospel of Jesus Christ, as a system of which the features, and withal the fruits, are righteousness, mercy, love and purity, if it can cover under its name, or shelter by its doctrines, a system, of which oppression, and cruelty, and crime, are "the spirit and power?"

To hold their fellow-men in bondage, as absolute saleable property, is a sin in any; and can the professed followers of Christ, who bow to his sceptre, venerate his laws and have learned at his feet the spirit of meekness and benevolence which he breathed and inculcated, put their hand to this work of wickedness? Experience and observation teach us the great power of prejudice in biasing the judgment; and for this, brethren, we would allow amply in your favour; but, can you hide from yourselves, that in countenancing and supporting slavery, you are living in sin? Are you not assured, if you reflect, that while this sin is cherished your souls must be blasted and withered; that insincerity must be established, as if by a law, in the hearts of the worshippers of that God who will have men to "lift up holy hands" unto him; and that the godliness which will survive such habitual quenching of the Spirit, must be transformed into the "spirit of bondage"—the very drudgery and dregs of spiritual life?

You allow it, brethren, to be a truth in morals, that our consciences may be charged with the guilt of practices in which we do not actively or indirectly share, if these practices are sheltered by our countenance, and protected by our silence respecting their enormity, or our inactivity towards their restraint and abolition. On this principle if you leave any legitimate means unemployed, or any practicable or probable methods unattempted, for removing this disgraceful and cruel system from your borders, you become its patrons and protectors. It is possible that we, at this distance, may not be fully acquainted with all the difficulties of your position as a nation, especially of the several States in relation to the Union; and it is possible we may have underrated these difficulties. We are not conscious of wronging you even in thought. But, taking these obstacles at their highest estimate, unless they forbid any movement whatever on your part in this great enterprise of mercy, you are bound, as men and as Christians to make what exertions you can. If you have not full liberty of action, it is yours to use the liberty you have. You have not every advantage desirable or possible for contending with this gigantic evil; but great advantages may be procured and created. Inactivity cannot be guiltless until you have done "whatsoever your hand findeth to do." Brethren! "necessity is upon you," and, harsh as the judgment may seem, we cannot see our escape from the obligation, but by dishonouring or abjuring your most holy faith.

A most urgent reason for immediate and uncompromising hostility to the system of slavery, arises from the fact, that thousands who are members of your churches are the active agents of its unmitigated horrors. A most injurious and fatal element is thus diffused throughout the religious community: "a little leaven leaveneth the whole lump." Association tends to bring men to a common level. In the soil of such hearts godliness cannot flourish. The other portion of the church must, by communion with them, be deteriorated and corrupted. The tone of spiritual principle and sentiment is lowered. The whole church is brought into fearful danger and certain injury. There is, of necessity, a reserve in the general heart in favour of notorious injustice and iniquity,—sound spiritual health is therefore impossible. And by so much as the character of the church is stained, its influence for good is diminished. Men are compelled, despite of every contrary inclination, to view with suspicion even the religious activity and enterprise of a community thus seriously vitiated;—what would in other circumstances be regarded as the unequivocal indications of spiritual prosperity are distrusted, and with apparent reason, as if they were the uncandid attempt (not unknown in the history of the church) to cover the neglect of one duty by counterbalancing zeal in the discharge of another. Bethink you, dear brethren, of these consequences, which your own spiritual sympathies will set before you, we trust, with greater effect than the most elaborate portraiture by us. If vital godliness decay in the church; if the fountain of spiritual health be poisoned, whence are to come the streams to refresh and beautify the thirsty land, and change the wilderness into a fruitful



field! There is but one way in which such a dreadful calamity may be averted:—"Wash you, make you clean, put away the evil of your doings from before the eyes of the Lord; cease to do evil; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

But such a change we cannot anticipate while the great body of you admit and cherish so inveterately the prejudice against colour. This prejudice, of which the friends of justice and humanity complain, as one of the main supports of the slave-system, and one of the greatest barriers to their successful struggle with it, we can think of, only with amazement approaching to incredulity. It is a weakness we can scarcely allow in you. It is an infringement of right reason quite unworthy of an enlightened people. It is based on a falsehood, to which facts, palpable as noon-day, are giving contradiction; for the persons who are despised for a peculiarity merely corporeal and superficial, are the owners of the high faculties of man; and many of them, by the cultivation of their mind, and the virtue of their character, may be an honour to any country, and an ornament to any society. It is a vexatious injustice to punish as a crime what none can with any show of reason allege to bear that character. It is an indication of impiety; for it pours contempt on the work of God, and quarrels with the decrees of his providence.

If it were necessary to extend our reasons further for the course to which we affectionately invite you, we should bid you cast your eyes on your rising youth, the pride of the nation, the hope of the church. This stain on your name and religion cannot escape their observant eye. They will very likely be perplexed and confounded by the manifest contrariety of your principles and your practices. When they see a system so "earthly, sensual, devilish," supported by some of you, countenanced by others, tenderly dealt with by most, they will very likely cast the weight of your example into the scale of their worldly interests,—perhaps thenceforward despise the authority, or deny the origin, and certainly corrupt the quality of the religion you would teach them; and when your eyes see, or your foreboding hearts shall prophetically picture to you, your posterity denying the power of that religion whose form they retain, or in proud and presumptuous infidelity defying heaven in their courses,—conscience may say to you, in embittered accents: "Have ye not procured these things for yourselves?"

Nothing seems more truly calculated to gratify the cravings of the scoffer at our holy religion, than your countenance of slavery. The gainsayer takes his stand upon your practices, and you are not the defenders of the faith that can weaken his position. You may therefore reasonably question whether your connexion with slavery is not doing greater injury to religion than the most combined and self-denying efforts can do for its defence and propagation.

Brethren, what shall we say more! We might appeal to your reason as men: disown the great practical untruth to which you have given currency under your hand, that man may lawfully hold his fellow in bondage,—may give to man the place of the brute, and change the living responsible agent into a mere chattel!—to your wisdom as politicians: attempt not to bind your society together with that which now weakens, and may ultimately dissolve and desolate your nation:—to your consistency as Americans—the friends and advocates of freedom: whilst you exult in liberty and independence, lift your foot from the neck of your prostrate brother; belie not in your acts the boastings of your lips: turn not the lofty notes of freedom into the croakings of hypocritical selfishness:—to your sincerity as patriots: foment not these smouldering and scarcely hidden fires that may suddenly burst forth to desolate your altars and your homes:—to the tender sympathies of domestic and relative affection: do not wrench and sacrifice those affections in others, which constitute the honour, and happiness, and excellence of your own being: but we appeal especially, and with lively hope, to you, as the disciples of Jesus Christ. If your Lord's commands are binding on you, you will "do justly and love mercy"—you will "do good to all men as you have opportunity," and at least render to them that which is "just and equal"—you will "owe no man anything," and therefore not withhold from him his dearest rights and pleasures. If your Lord's spirit be attractive to you, and you "know the grace of the Lord Jesus Christ," you will cultivate "the mind which was also" in Him; you will "condescend to men of low estate:" you will "look, not every man to his own things, but every man also on the things of others." If your Lord's love constrain you, you will "glory in his cross," and thus "be crucified to the world, and the world unto you;" you will not suffer worldly advantage, nor any other idol to dispute his supremacy, or restrict his honour and obedience as the Lord of the heart and conscience. If your Lord's cause be dear to you, you will "hold forth the word of life;" you will, by "manifestation of the truth," commend it "to every man's conscience in the sight of God," and by embodying in your life the equitable and benevolent spirit of the gospel, give no "occasion to the enemies of the Lord to blaspheme."

To those bearing the christian name engaged in slave-holding, we say, with all fidelity and affection,—Review once more the first principles of the gospel. Own, as you surely must perceive, the sinfulness of the traffic in the pilfered rights and liberties of your fellow-men. Wash your hands at once from the dishonourable defilement. Deliver your consciences from the crushing load of guilt. Break the fetters in which your souls have until now been held. Enter into the full liberty of Christ, which consists

in honouring his authority and laws. Suffering and loss may await you; but were it martyrdom itself, the spirits of sainted martyrs invite you to the sacrifice; Christ's promises will sustain you—his shadow will cover you—and his unchanging favour be your everlasting crown.

Let those whose hands are not engaged in the work of oppression, keep their hearts free from contamination. The guilt of those whom you own as brethren, should open up the fountain of sorrow in your spirits. By so much as they come "short of the glory of God," be it yours to stand forth with "garments unspotted," as witnesses for the righteousness, and benevolence, and purity which the gospel inculcates. Suffer not sin upon your brethren, or you may make it your own. Abjure all maxims of worldly policy, when they would set aside the authority of Christ. Deliver your souls at once and for ever from co-partnership in crime. Inactivity is guilt in the sight of your Divine Master. Compromise is treachery to his interests. Timidity is distrust and disaffection. Abandonment of the cause of the poor and oppressed, is apostasy from your high calling. "Be strong, quit you like men."

Let our coloured brethren who have obtained the blessing of freedom bear, with the meekness of Christ, the wrongs to which they are still subjected. You, dear brethren, need no stimulus from us to hate slavery, and hunt the loathsome system to the death. "Go, and the Lord be with you." You will repress, however, as befits you, every excess of natural indignation at the remembrance of your own, or the sight of your brother's injuries, lest natural passion should hurry you into word or act that would embitter your spirit, defile your conscience, and ultimately injure your great and godlike enterprise.

Our dearly beloved brethren who are still in bonds—we would remember you as bound with you. We would mingle our tears of sympathy with your tears of suffering. But you have a fuller and more efficient sympathy than ours. Ye are the Lord's freedmen. Your souls exult in the liberty that sanctifies and expands the immortal spirit. In all your sufferings the eye of heaven beams on you with pity. The Lord puts your tears into his bottle. "For your shame you shall have double." "In your patience," dear brethren, "possess ye your souls." In the furnace of suffering your heavenly Lord is brightening and beautifying your spirits to adorn his diadem of glory.

Finally, beloved brethren, our "heart's desire and prayer to God" for all of you is, that "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," you may "think on" and "do;" and that the God of peace may be with you."

Subscribed in the name of the meeting,

RALPH WARDLAW, D.D.

DAVID RUSSELL, D.D.

JAMES R. CAMPBELL, M.A.

A correct copy of the original in my possession.

JAMES R. CAMPBELL.

#### AMERICAN SLAVERY.

##### REMONSTRANCE OF THE STUDENTS ATTENDING THE THEOLOGICAL HALL OF THE RELIEF SYNOD,

At present assembled in PAISLEY, on the subjects of SLAVERY and PREJUDICE against PERSONS OF COLOUR, with all the CHRISTIANS in the UNITED STATES of AMERICA, who are engaged in, or advocate, the SYSTEM of SLAVERY, and countenance that unfounded PREJUDICE against FREE MEN of COLOUR, so prevalent among them.

CHRISTIAN BRETHREN,—We, the candidates for the office of the holy ministry, in connexion with the Synod of Relief, beg to approach you in the exercise of brotherly love, and affectionately, but earnestly, to expostulate with you on the flagrant sin of holding property, and trafficking in human flesh, and subjecting multitudes, whom you recognize as free men, to the most painful disabilities, on the sole ground of the colour of their skin. It has been represented to us that, in the United States of America, many of those who profess the religion of Jesus, and even those who have been called to serve him in the gospel—whose office it is to proclaim peace on earth and goodwill to all the children of men, not only countenance and palliate slavery, but attempt to defend the horrid system from the doctrines and precepts of the Holy Bible,—yea, even that many of them are themselves engaged in the unchristian practice of holding their fellow-men in that cruel bondage, and of buying and selling human beings like cattle, or any other article of merchandise. It is with sincere and deep sorrow that we have heard that any, professing the benevolent principles of our holy christianity, can be guilty of such glaring inconsistency, and of such inhuman conduct; but especially do we lament that the followers of Jesus, in that land which has emphatically styled itself the land of liberty, where the churches so rapidly attained to such honourable eminence in piety and active exertions in the cause of philanthropy and religion, whose magnificent plans for evangelising the heathen have been so successful in carrying the light of the gospel to many benighted corners of our globe—do still persevere in the practice and support of that unrighteous system which denies, to a numerous class of their fellow-beings, liberty—the inalienable right of every man; and claims the right of binding them in chains, compelling them to labour, and even of disposing of them as personal goods or chattels.

We might appeal to you as American citizens to withdraw yourselves from all connexion with this dire system, and to use your utmost endeavours in accomplishing its total abolition, and thus maintain your individual consistency as members of that state which has solemnly and publicly protested before the world, "that all men are created equal."

We might expostulate with you, as you value the sacred cause of liberal principles, and desire their spread over the earth, to strive mightily



to have the foul sin blotted from your statute book. Then the charter of American independence may be held up for the admiration of the world. Then may the friends of civil and religious liberty point the abettors of despotism to the banner of freedom waving unsullied over millions of their fellow-men in the United States of America—then the oppressor might be seen to weep, when he beheld the grand experiment successful, and when he heard the knell of his craft rung in his ear.

But, as members of the christian church, and as candidates for the christian ministry, we remonstrate with you, in all affection and kindness, as brethren in the Lord, as you regard the authority of our Saviour and master, and desire to recommend his religion to all mankind, to purge yourselves from the heinous sin, and stand out before the world, in imitation of the great high priest of our profession, and our elder brother, who is now passed within the veil, as the devoted friends and lovers of the whole species. Christian brethren, it is a solemn charge which the founder of our holy christianity has committed to his followers, the preservation and propagation of the truths of that religion which he established on the earth; and it ought to be the subject of the grave consideration of every particular church, and of every member of the church, whether, by their conduct, instead of recommending the religion of Christ to the men of the world, they are not strengthening the prejudices of the enemies of our faith, and preventing any from receiving the truth as it is in Jesus. If, by any part of our conduct, we be the occasion of preventing a single soul from coming to Christ, shall we not be guilty of the blood of that man? And how, dear brethren, can the professing christian, who holds a fellow-being in the cruel and unrighteous bondage of modern slavery, preach or recommend the gospel to his miserable victim? Will you tear a man from the bosom of his family, lead him, like an ox, to the market for sale,—or wrench the last particle of strength from him by labour and the lash, then leave him to die unheeded, because he can toil no longer,—and during all this, tell him that the Son of God died that men might be redeemed from the curse of sin—that he established a religion which breathes love and peace to all mankind—that the votaries of this faith are known for their devoted attachment to one another, and their love to the whole human race—that you yourselves have experienced its melting influence upon your hearts, and that you now entreat him to become a disciple of the meek and lowly Jesus! Oh, the thought is monstrous! And will hundreds of professing christians in the United States of America countenance, and support, and practise the horrid system which binds nearly three millions of human beings in the chains of slavery? Are these three millions of your fellow-mortals all christians already? Then, when you have separated husband from wife, and parents from children, manacled them, driven them to market and sold them as chattels, or scourged them to their labour,—will you bid the men of the world take notice, by your conduct, that you are followers together of Him who has declared this to be the mark of discipleship?—“By this shall all men know that ye are my disciples, if you love one another.” Are many of these three millions of slaves yet strangers to God and the hope of the gospel? Then, you dare not, as you value your own immortal souls, refuse to invite them to be partakers of that salvation offered by Christ to every descendant of Adam. And can you bind them in chains, and treat them in all respects as the inferior animals, and then entreat them to accept of the glorious liberty with which Christ has made his people free? But what is the fact? Do you not find it necessary, in order to perpetuate the cruel and inhuman system, to deny to your slaves the privileges of education and the knowledge of the means of salvation? Have your legislators not made it a heinous offence, in some parts of the United States, to teach a slave to read or write, purely out of dread that the spread of light would speedily prove fatal to the barbarous system? We would have you, dear brethren, pause and think. Are you, who profess the religion of Jesus, and who support this system, which is obviously the means of preventing so many of your countrymen from enjoying the benefits of education and the knowledge of salvation, prepared to stand in their room and bear their guilt, on the great day when the Lord shall call every man to give account of all the deeds done in the flesh?

And Christian friends, we beg to remind you that a more extensive work than that of preaching the gospel to your fellow-citizens, has been laid upon you by the head of the church. To the church of the United States of America, in conjunction with those of Great Britain, the vast work of evangelising the globe has been committed, and to them the eyes of the whole world are turned, praying them to send the bread of eternal life. And can the churches of America, which are polluted with the foul stain of slavery, go forth to the enlightening of the dark places of the earth? Can you go forth “to proclaim deliverance to the captives, to set at liberty them that are bruised,” when you are preaching the doctrine of man’s right to hold a fellow-man in chains, or to barter him for gold into perpetual bondage? When the nations have gathered around the standard of the cross, planted by you in foreign lands, anxious to enlist in the service of the Captain of Salvation, and to go forth themselves and fight the battles of the Lord, shall they not turn away in terror and disgust, when they behold black spots of slavery on the banner which appeared in the distance to be pure and unpolluted?

We might urge you, by many other reasons, to withdraw yourselves from all connexion with the unchristian system, and to lend your endeavours to accomplish its total abolition, in every nation where it exists, but at present we forbear.

Suffer a few words of remonstrance on the other evil to which we have alluded, and then we have done. We have been grieved to learn that multitudes of individual christians, and also christian churches throughout the United States, entertain so strong prejudices against that class of their fellow-citizens whom they denominate free men of colour, that they reject them not only from their society, but also from seminaries of education, and refuse to engage promiscuously with them in the ordinances of our holy catholic religion. Is it thus you have learned the will of that God who hath made of one blood all nations to dwell upon the face of the earth, and received the truth from that Saviour with whom there is neither Jew nor Greek, neither bond nor free, neither male nor female; for all are one in Christ Jesus? Many of those you recognise as brethren in the Lord, by admitting them to the ordinance of the supper, and other privileges of the church, and yet you will not engage in the solemn exercises of the sanctuary with one of these brethren seated in the same pew. You surely cannot suppose that

there will be curtains hung to separate one class of the righteous from another in the sanctuary above; and will you refuse to engage promiscuously in the worship of our God and Saviour in the church on earth, with those with whom you expect to unite in praising the Lord throughout eternity, in the general assembly of the redeemed in heaven.

In conclusion, we entreat you, as you respect the dignity of human nature—as you desire to promote the happiness of man in the present life—as you regard the honour of that religion which you profess, and wish its spread over the world—as you desire the eternal welfare of the souls of many of your fellow-creatures, and to stand, yourselves, acquitted of your Saviour and your Judge in the great day, to withdraw yourselves from all connexion with the evils to which we have alluded, and to lend your utmost aid in the promotion of religion, and philanthropy, till every chain, which is unrighteously bound on human flesh, shall have been snapped asunder, and all men shall look on one another, as fellow-creatures and brothers.

(Signed by all the students.)

John Thorburn  
George Alison,  
John M’Coll,  
William W. Clogstone,  
Archibald Muir,  
Bryce Kerr, A. M.  
William Miller,  
Peter M’Farlane,  
William Wood,  
Thomas L. Findley,  
William Watson,  
John S. Giffen, A.B.  
Alexander M’Leod,  
John Donald,  
James Ewing,  
Archibald Russell,  
James G. Stewart,  
Robert Rutherford, A.M.  
Henry C. Gray,  
David Drummond,  
James Simpson,  
William Simpson,

James Martin,  
James Bonnar,  
James Lambie,  
James Drummond,  
William S. Reid,  
David Donaldson,  
Robert D. Scott,  
David Buchan,  
David Young,  
Thomas Stevenson,  
John Davidson,  
Alexander Barr,  
Archibald H. Milligan,  
John Munro,  
Peter Logan,  
John L. Aikman,  
Allan Maclean,  
Robert Gemmel,  
W. H. Ramage,  
Robert B. Beattie,  
John Brown, A.M.  
William Morton.

#### RESULTS OF EMANCIPATION.

FURTHER evidence on this most interesting topic has just been laid before the British public, from the pen of Joseph John Gurney, Esq. It is well known that this gentleman has been for about three years prosecuting a religious visit, as a member of the Society of Friends, through various parts of the western world. While in the West Indies, his attention was, of course, particularly directed to the consequences, as then apparent, of the great measure of negro emancipation; and in a volume of Familiar Letters, now before us, the result of his observations is communicated. It was the author’s more immediate design to furnish to the people of the United States, on whose future condition the experiment of British philanthropy is destined to exercise no evanescent influence, an authentic testimony of the state of the West Indies under freedom; and with this view he has addressed the Letters into which his materials are thrown, to that distinguished American statesman, Henry Clay. In this form the volume has already been published on the other side of the Atlantic, and they are now re-published on this. The work is written in the pleasing and elegant style for which the writer has long been distinguished, and breathes throughout a spirit of pure and universal benevolence. It will entertain and instruct any reader, and cannot but win an extensive circulation.

Before reaching any of the British colonies, Mr. Gurney visited the Danish island of Santa Cruz, and St. Thomas. His remarks on these are too important to be overlooked, but we must notice them hereafter; at present we hasten onwards to his account of the British colonies. He visited Tortola, St. Christopher’s, Antigua, Dominica, and Jamaica. In all these he furnishes us with specific facts, and he afterwards frames from them a general view, which we quote without abridgment.

“My narrative respecting the British West India islands being now brought to a close, I will take the liberty of concentrating and recapitulating the principal points of the subject, in a few distinct propositions.

“1. The emancipated negroes are working well on the estates of their old masters. The evidence of this fact contained in the foregoing letters is, I hope, clear, and ample. Thou wilt be pleased to recal the case of Tortola—especially the evidence of President Isaacs, who has fifteen hundred free-labourers under his care—of St. Christopher’s, that scene of industry and prosperity—of Nevis and Montserrat, of which the official accounts are so cheering and satisfactory—of Antigua, where, after the trial of freedom for six years, the produce of sugar is largely increased, many estates thrown up in slavery are again under cultivation; and the landed property once sinking under its burdens, is already delivered from its mortgages—of Dominica, where, notwithstanding the lack of moral culture, and the superabundance of fertile wild land, the peasantry are working as peaceably and diligently on their old locations, as in Antigua itself. Nor does Jamaica, when duly inspected and fairly estimated, furnish any exception to the general result. We find that, in that island, wherever the negroes are fairly, kindly, and wisely treated, there they are working well on the properties of their old masters; and that the existing instances of a contrary description must be ascribed to causes which class under slavery, and not under freedom. Let it not, however, be imagined, that the negroes who are not working on the estates of their old masters are, on that account, idle. Even these are in general busily employed in cultivating their own grounds, in various descriptions of handicraft, in lime-burning or fishing—in benefiting themselves and the community, though some new, but equally desirable medium. Besides all this,



stone walls are built, new houses erected, pastures cleaned, ditches dug, meadows drained, roads made and macadamized, stores fitted up, villages formed, and other beneficial operations effected; the whole of which, before emancipation, it would have been a folly even to attempt. The old notion that the negro is, by constitution, a lazy creature, who will do no work at all except by compulsion, is now for ever exploded.

"Taking the same population of black people, a larger proportion of them is operative (in various ways) under freedom than was the case under slavery; and of the operative part, each individual on an average performs more work than he did before. Thus the whole quantity of work obtained by the stimulus of wages is considerably greater than the amount formerly procured by the terror of the whip. When I speak of the stimulus of wages I allude especially to its most effective form—payment by the piece or job. The peasantry of the county of Norfolk, in England, afford a fair specimen of industrious labour on day's wages in a cool climate. My own observation has led me to the conclusion that a free negro in the West Indies, paid by the day, will, in general, perform about three quarters of the quantity of work which would be called a fair day's labour in Norfolk. But employ and pay him by the job or piece and he will soon equal, and even exceed the day-labour standard of the Norfolk peasant. I presume it was chiefly to job-work that a most intelligent magistrate of St. Christopher's alluded, when he said to me with great emphasis,—'They will do an infinity of work for wages.'

"2. An increased quantity of work thrown upon the market is, of course, followed by the cheapening of labour. That this is the case in Jamaica, is in the clearest manner demonstrated by the experience of A. B. and his friends, in the parish of Manchester. Great is the pecuniary relief experienced by many of the planters, in the several islands which we visited, in consequence of their deliverance from the dead weight of their slaves. In some cases, the saving amounts to the half of their former outgoing. A planter who owned three hundred slaves, for whom he provided food, clothing, bedding, household utensils, and medical attendance—not to mention white men for watchers, whips, and bilboes—is now delivered from the whole of this burden: pays one hundred free-labourers instead; and soon, by dint of job-work, mechanism and short processes, reduces that number to sixty or seventy. Thus his *debit in account* comes to be almost as much decreased as his crosses and his cares. Remember A. B.'s declaration that he had rather, for the profit's sake, 'make sixty tierces of coffee under freedom, than one hundred and twenty under slavery.'

"True indeed it is, that the circumstances of different estates, and even of different colonies, varied considerably as to the expenditure occasioned by the support of the slaves; and the figures, in the comparison now instituted between slavery and freedom, will vary in proportion. But so far we have omitted to take into the account the interest of the capital invested in slaves, and the dead loss occasioned by the excess of deaths over births—items which used to produce tremendous debits in every fairly arranged balance sheet of a West Indian slave-holder. Bring these items into view, and the saving of expense on the side of freedom is undoubted, uniform, and, in many cases, very large.

"3. We prove the correctness of a sum in division, by a corresponding process in multiplication. Just so do we prove the truth of the two preceding propositions by a fact of which there is now taking place a gradual but sure development, in all the islands which we visited; viz. that *real property has risen, and is rising in value*. In the towns, both the enhancement and improvement of property are very extraordinary. In the country, the value of the slaves, to say the least of it, is already transferred to the land. Remember the declaration of our friend in St. Christopher's, who had bought an estate before emancipation for £2000, and now would not sell it for £8000; and that of our friend in Jamaica, who sold G— estate for £1500, and now remarks that it is worth £10,000. I wish it, however, to be understood, that the comparison is not here made with those olden times of slavery, when the soils of the islands were in their most prolific state, and the slaves themselves of a corresponding value; but with those days of depression and alarm which preceded the act of emancipation. All that I mean to assert is, that landed property in the British colonies has touched the bottom, has found that bottom solid, has already risen considerably, and is now on a steady ascending march towards the recovery of its highest value. One circumstance which greatly contributed to produce its depreciation, was the cry of interested persons who wished to run it down; and the demand for it which has arisen among these very persons, is now restoring it to its rightful value. Remember the old gentleman in Antigua, who is always complaining of the effects of freedom, and always buying land. 'It is naught, it is naught, saith the buyer? but when he is gone his way then he boasteth.'

"4. The personal comforts of the labouring population under freedom are multiplied tenfold. In making this assertion, I do not mean to insinuate that they enjoyed no comforts under slavery. On many of the estates they were well fed and clothed and were kindly treated in other respects. Their provision grounds were often ample—the poor and infirm were supported with the rest—medical attendance was given—and many of them found opportunities for saving money. On the other hand, I am fully aware, that since the date of full (nominal) freedom, they have been partially subjected in some colonies, to grievous vexation and oppression; that in others their wages are too low; that the poor and infirm are not always adequately provided for; and lastly, that medical attendance in many cases has been withdrawn.

"Yet, on the whole, the improvement in their physical condition and comforts is wonderful. In the first place, they are no longer suffering under the perpetual feeling of compulsion; they are enjoying the pleasures of independence—the whip, the bilboes, the tread-wheel, are all withdrawn. And, secondly, their dress and diet are both of them very greatly better than they used to be under slavery. They are constant customers now at the stores of the hosier, the linen-draper, the tailor, the shoe-maker, and the grocer—of which delightful fact, we find both sure evidence, and a happy consequence, in the vast increase—almost the doubling—of imports. Bread and meat are now commonly eaten by them. Remember their neat appearance at our meetings, their handsome wedding dresses, the eggs consumed for their wedding-cakes, the wine in which they are so much afraid of spoiling in the mud, the mules and horses on

which they come riding to their chapels, their pic-nic dinners, their social feasts of temperance and freedom. Above all, remember their thriving little freeholds—their gradual, but steady accumulation of wealth. Wherever they are fairly treated, the labourers of Jamaica are already most favourably circumstanced. Teach them to improve the structure, arrangement and furniture of their cottages, and to exchange all items of finery and luxury for substantial domestic convenience—and it will be in vain to seek for a better conditioned peasantry in any country of Europe.

"5. Lastly, the moral and religious improvement of this people under freedom, is more than equal to the increase of their comforts. Under this head there are three points deserving respectively of a distinct place in our memories. First, the rapid increase and vast extent of elementary and christian education—schools for infants, young persons, and adults, multiplying in every direction. Secondly, the gradual, but decided diminution of crime, amounting, in many country districts, almost to its extinction. Thirdly, the happy change of the general and almost universal practice of concubinage, for the equally general adoption of marriage. 'Concubinage,' says Dr. Stewart in his letter to me, 'the universal practice of the coloured people, has wholly disappeared from amongst them. No young woman of colour thinks of forming such connexions now.' What is more, the improved morality of the blacks is reflecting itself on the white inhabitants—even the overseers are ceasing one after another, from a sinful mode of life, and are forming reputable connexions in marriage. But while these three points are confessedly of high importance, there is a fourth which at once embraces and outweighs them all—I mean the diffusion of vital christianity. I know that great apprehensions were entertained—especially in this country—lest, on the cessation of slavery, the negroes should break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty the churches and meeting-houses have been enlarged and multiplied, the attendance has become regular and devout, the congregations have in many cases been more than doubled—above all, the conversion of souls (as we have reason to believe) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness in many places has indeed begun to 'blossom as the rose,' 'Instead of the thorn,' has 'come up the fir-tree, and instead of the briar,' has 'come up the myrtle tree, and it shall be to the Lord for a name—for an everlasting sign that shall not be cut off.'—pp. 177—184.

To this most gratifying extract we may add one which contains the author's view in relation to the deficiency of produce.

"I will take the present opportunity of offering to thy attention the account of exports from Jamaica, (as exhibited in the return printed for the house of assembly) for the last year of the apprenticeship, and the first of full freedom.

	Hhds.
Sugar, for the year ending 9th month, (Sept.) 30, 1838	53,825
Sugar, for the year ending 9th month, (Sept.) 30, 1839	45,359

Apparent diminution - 8,466

"This difference is much less considerable than many persons have been led to imagine; the real diminution, however, is still less; because there has lately taken place, in many parts of Jamaica, an increase in the size of the hoghead. Instead of the old measure, which contained 17 cwt., new ones have been introduced, containing from 20 to 22 cwt.—a change which, for several reasons, is an economical one for the planter. Allowing only five per cent. for this change, the deficiency is reduced from 8466 hogheads to 5175; and this amount is further lessened by the fact, that, in consequence of freedom, there is a vast addition to the consumption of sugar among the people of Jamaica itself, and therefore to the home sale.

"The account of coffee is not so favourable.

	Cwt.
Coffee, for the year ending 9th month, (Sept.) 30, 1838	117,313
Coffee, for the year ending 9th month, (Sept.) 30, 1839	78,759

Diminution (about one-third) 38,554

"The coffee is a very uncertain crop, and the deficiency, on the comparison of these two years, is not greater, I believe, than has often occurred before. We are also to remember that, both in sugar and coffee, the profit to the planter may be increased by the saving of expense, even when the produce is diminished. Still it must be allowed that a considerable decrease has taken place, on both the articles, in connexion with the change of system. With regard to the year 1840, it is expected that coffee will at least maintain the last amount; but a farther decrease on sugar is generally anticipated.

"Now, so far as this decrease of produce is connected with the change of system, it is obviously to be traced to a corresponding diminution in the quantity of labour. But here comes the critical question—the real turning point. To what is this diminution in the quantity of labour owing? I answer deliberately, but without reserve, 'Mainly to causes which class under slavery, and not under freedom.' It is, for the most part, the result of those impolitic attempts to force the labour of freemen, which have disgusted the peasantry, and have led to the desertion of many of the estates."—pp. 171—173.

In the following passage Mr. Gurney bears a gentle but effective testimony to the truth of the harrowing accounts which have from time to time been published respecting the violence of managers, and the injustice of the rent system.

"From Papine, we went forward to the Hope sugar estate, belonging to the Duke of Buckingham. Under the apprenticeship, it had fallen into almost entire decay from mismanagement, and was a very losing concern; but it is now leased, together with a coffee estate of greater value, to Joseph Gordon, a respectable resident planter, for £2000 per annum—I believe sterling. This gentleman is bringing the property round, by free labour, and will doubtless make it answer his purpose. He has about one hundred and fifty labourers upon it, well at work, under an able overseer. We had much pleasure in visiting them in the fields. A large company of men were holing, at job or task work, and were earning at least two shillings sterling per day. Many of them indeed finish their two shillings"





worth by noon; and can double it, if they please, before sundown. On the other hand, they pay their landlord a fair rent for their cottage and provision grounds—generally half a dollar per week.

"The fairness and propriety of this arrangement cannot be questioned; and all that is required to render it complete, is to give to the tenant, by deed or otherwise, an independent lien for a reasonable period, upon his little tenancy. He will then have the opportunity of taking his own stock in trade, namely his labour, to the best market—free from all compulsion, except that of voluntary contract, to work on any particular estate, or for any particular rate of wages. Wherever the peasantry of Jamaica have been thus trusted and honourably treated, they have seldom failed to work on the properties of their old masters, which are the most familiar to them, and the nearest to their homes—provided always that fair wages be given, and these paid weekly in cash. But it has been the unhappy lot of this colony, to be much perplexed with this subject of rent, which was prematurely forced on the attention of the people, immediately after the date of full freedom. Had it been permitted to find its own way, by degrees, on the common principles which regulate the affairs of men, there can be no doubt that the labourers of Jamaica would have been just as little disturbed and unsettled, as those in Antigua and Dominica.

"As it is, the question of tenancy has been mixed up with that of labour, on a great proportion of the estates on this island. In case of any misunderstanding between the overseer and the labourers, on the subject of the work, either as to its duration, or price, threats of ejection have followed. These threats in many cases have been put in forcible execution. Cottages have been unroofed and even demolished. Cocoa-nut and bread-fruit trees have been cut down; provision grounds have been despoiled by the hand of violence, or trodden under-foot of oxen; and thus the labourers have been driven to seek for themselves a new home, either by moving away to other properties, or by purchasing little freeholds on the neighbouring mountains. We often heard of these instances of violence, and saw something of them; yet I would charitably believe that they have been comparatively rare. Not so, the plan of doubling or trebling the rent, or even multiplying it fourfold, upon the arbitrary decision of the employer, or of charging it *per capita* against husband, wife, and each of the children, as a penal exaction, to compel labour—the screw for this purpose being completed, in many cases, by distraint of goods and imprisonment of person. Sorrowful to say, this plan has been practised through the length and breadth of the island. Every one must perceive that it classes under slavery, of which the very essence is, *compulsory labour*. The discontent, heart-burning, and desertion of estates, to which it has given rise, are the natural consequences of the infraction of pure justice; and they form the principal explanation of the discouraging accounts, which have from time to time been given of Jamaica, since the date of freedom.

"On the other hand, the estates which have been managed on those just and equal principles which allow full scope to the freedom of the labourer, have in general been blessed with tranquillity and prosperity. The favourable and unfavourable accounts from Jamaica (allowing for a little exaggeration on either side) are both essentially true; and with little exception, they are the respective results of two opposite methods of management. But the evil is correcting itself; a better understanding is gradually taking place; and masters and labourers are increasingly in the way of being bound together—not by unfair methods of compulsion, but by the surer, safer bond of a common interest.—pp. 99—102.

Mr. Gurney was favoured with an interview with Sir Charles Metcalfe, the account of which we extract, the rather because of the important observations on the magistracy which are wrought into it.

"At the hour appointed for the purpose, we were introduced to the governor, Sir Charles T. Metcalfe, with whom we enjoyed the privilege of a long and free conversation. He bears about him all the marks of long experience, knows the world well, makes a generous use of his large pecuniary resources, and, by his urbanity of manners, and substantial kindness, readily engages the affections of those who surround him. We fear, however, that his well-intentioned efforts to please all parties in Jamaica, will not in the end succeed. We cannot but believe that an individual of such evident benevolence and integrity, will soon find it his place to make a decided stand against the various encroachments upon the rights and privileges of the labouring population, which are but too evidently making a silent and insidious progress.

"We were sorry to hear that several overseers had lately been appointed to the station of local magistrates, for since the questions which come before the justices are almost uniformly between the labourers and overseers, it must surely be a dangerous expedient to constitute the latter judges in their own cause. Between the two evils of no magistrates at all, and magistrates thus circumstanced, the latter appears to us to be the greater.

"The same remark applies in a considerable degree to the higher grade of 'attornies,' and we apprehend that nothing would more serve the purpose of good order and tranquillity in the colony of Jamaica, than the settlement of a magistracy wholly independent of all parties in the island, and paid by the home government. The present stipendiary magistrates, with many of whom we had the opportunity of making our acquaintance, appeared to us to be already, to a great extent, answering this purpose. Many of the peculiar functions which they exercised during the apprenticeship have now ceased, and they are in general acting in the simple capacity of local magistrates. That they are (with little exception,) invaluable defenders of the rights of the peasantry; all the islands which we have visited, we are bound honestly to testify; nor have we ever observed in any of them, any indisposition to promote the fair interests of the planter. They have now large experience of the moral and civil condition of the communities in which they act. To remove them from their posts, would, in our opinion, be little short of a death blow to the peace and liberty of the colonies. We venture with great deference to express our decided judgment that their original number ought to be filled up, and their office, as local justices of the peace, rendered fully efficacious, and permanent. These remarks are made without any feeling of ill-will or prejudice against the planters and their agents, localized in Jamaica. We entertain warm feelings of regard and friendship towards many of these persons; from all of them, whom we saw or visited, we met with unvarying kindness and civility. We give them credit, in general, for honourable intentions. But we know the effect on the minds of men, of the circumstances in which they are

placed, and have watched the silent influence of local bias. It is a true, though trite remark, that

'When self the wavering balance shakes,  
'Tis seldom right adjusted;'

and hence it obviously follows—I am sure the planters of Jamaica will admit it—that in him who holds the scales of justice, self ought to have no interest whatsoever in the questions to be decided.

"We were glad to compare notes with Sir Charles Metcalfe. Like ourselves, he had just returned from a tour of inspection, in other parts of the island. It was therefore a great satisfaction to us, to find that he had imbibed the same convictions as we had, respecting the impropriety of mixing up the questions of rent and wages, and of all other attempts to compel the labour of free men; that he rejoiced, as much as ourselves, in the rapid increase of villages of independent negro settlers; and that he fully concurred with us, as to the most efficacious modes of ensuring the continuous labour of the people on the estates of their former masters. These are the regular weekly payment of wages in cash, the system of job or piece work, the letting or selling of tenements and plots of ground to the people, within the properties of the planters, and lastly, moral and religious instruction. On one point we somewhat differed. Sir Charles seems to be of the opinion, with many other persons, that the planting interest of Jamaica is suffering from the want of a larger population. That there is scope in that island, for a great increase in the numbers of the people, is unquestionable; and we are by no means opposed to any reasonable scheme of immigration. But the result of our own inquiries is, a conviction that the present population of Jamaica, if its force be but fairly applied under a just and wise management, will be found more than adequate to its present extent of cultivation; and that, as the population multiplies, under the righteous sway of freedom, the cultivation may be indefinitely increased."—pp. 167—170.

We cannot refuse ourselves the pleasure of making one more extract, the length of which will be forgiven on account of the interesting details it supplies. It relates to Jamaica.

"We were now come to the residence of an enlightened planter and attorney, who has the care of twenty coffee-estates, and whom—not having the liberty to name him—I shall call A. B. He was not at home; but his servants supplied us with a comfortable meal, and good lodging; and greatly were we pleased and satisfied, in having found a resting-place, in the midst of delightful scenery, and a happy population.

"A. B. joined us the next morning; and we also received visits from two individuals, the benefit of whose acquaintance, we had particularly desired—Dr. Davy, the Custos of Manchester, and Dr. Stewart, a clergyman of enlightened views and extensive influence—I believe the stipendiary curate of the parish. Nothing can be more reasonable and effective, than the system adopted by A. B. as well as by Dr. Davy, in the management of the estates under their care. Both these gentlemen are said to have been, in former times, much opposed to emancipation; but they have been wise enough to sail with the stream, and to give freedom a fair, confiding trial. They entirely separate the questions of rent and labour—charging rent according to the money-value of the tenements, and payable quarterly; and on the other hand, giving fair but moderate wages, which they constantly pay weekly, and in cash. They adopt the system of job or piece work, by which the stimulus of wages is vastly increased. They build comfortable cottages for their labourers, and let or sell to them plots of ground, so as to render them absolutely independent. Thus they secure an ample home population; and for this population, education and religious instruction are provided on a large scale.

"The consequence is, that the people are well at work on the properties under their respective care; the employers are satisfied, the labourers contented and orderly, the whole district in a state of comfort and prosperity. 'I came to this district,' says Dr. Stewart, in a letter which I have since received from him, 'in April 1834. There was one place of public worship, not one-third filled. It contained 1250 square feet then. It has since been twice enlarged, and now contains 2427 square feet, and is not half large enough for the congregation. I have also in the same district, another place of worship, capable of holding 600 people, which is regularly attended every Sunday, and is always full. The average attendance has increased from 300 to 1600, at least. The communicants have increased from 27 to 289. In 1835, the bishop confirmed, in my chapel, 47. In 1840, he confirmed in the same place, 635. During the same period, two very large Moravian chapels have been erected in the same district. In the last six years of slavery, the number of marriages at this church, was 421; in five years and a-half of partial or entire freedom, 2614. When I came here, I found two adult negroes who could read a little, but there was no school in the parish: now more than 100 adults can read, and almost all the rising generation and schools are rapidly increasing.'

"This delightful report of the rapid progress, under the banner of freedom, of education, morals, and religion, perfectly corresponds with Dr. Davy's account of the decrease of crime. 'The parish over which I preside,' said he, 'contains 22,000 souls. There is no crime in it now. The jail has only three inmates—one old convict, and two persons for an assault.'

"Now I am sure, my dear friend, thou wilt agree with me in the sentiment, that even if emancipation had for ever brought to a close the cultivation of coffee, in the parish of Manchester, such a circumstance, however undesirable, would have been as nothing in the scale, when weighed against these rich blessings, social, moral, and religious. Had all the planters in the district been deprived of their profits, it would still have been a small point in the comparison. But happily, the prosperity of the proprietors, is linked by an indissoluble tie, to that course of justice, mercy, and wisdom, which insures the well being of the population at large. The experience of A. B. and of his friend Dr. Davy, affords the clearest evidence, that a fair arrangement with the labourers, on the ground of full and unrestricted freedom, answers for the pocket.

"In the first place, they have discovered, that a good rental may be obtained from the labouring population, under the character of an independent tenantry, to the great advantage of the proprietor. A. B. shows me a rent-roll of £1270 per annum, (whether currency or sterling, I know not,) which sum he was levying, on a few of the estates under his care, without the smallest difficulty to himself, or uneasiness on the part of the people. And secondly, they have ascertained the fact, that a free-



man, under the stimulus of wages, (paid on job-work especially,) will do a great deal more work, than a slave under the impulse of the whip; and therefore that work on a small scale—as in some particular job—or work on a large scale, as in the whole conducting of an estate—may be obtained at a much cheaper rate now, than it was under the old system. The argument, when fully stated, stands thus: the population being in both cases the same, a larger proportion of it becomes operative in freedom than in slavery; and of the operative part, each individual does more work, in freedom than in slavery—and thus more labour is thrown upon the market—and of course labour becomes cheaper—in freedom than in slavery. But this truth, with A. B. and his friends, is matter not of argument merely, but of account. The expense of working one of A. B.'s estates in 1837, during the apprenticeship, was £2400 currency; in 1839, since freedom, it was only £1200 currency—exactly one-half. In this case the produce was somewhat diminished, but the profit was increased.

"This is a point worthy of peculiar attention. The prosperity of the planters in Jamaica, must not be measured by the mere amount of the produce of sugar or coffee, or compared with the time of slavery. Even where produce is diminished, profit will be increased—if freedom be fairly tried—by the saving of expense. 'I had rather make sixty tierces of coffee,' said A. B., 'under freedom, than one hundred and twenty under slavery—such is the saving of expense, that I make a better profit by it—nevertheless, I mean to make one hundred and twenty, as before.'

"Do you see that excellent new stone wall round the field below us?" said the young physician to me, as we stood at A. B.'s front door, surveying the delightful scenery—"That wall could scarcely have been built at all, under slavery, or the apprenticeship; the necessary labour could not then have been hired at less than £5 currency, or 15 dollars per chain. Under freedom, it cost only from three dollars and a-half to four dollars per chain—not one-third of the amount. Still more remarkable is the fact, that the whole of it was built under the stimulus of job-work, by an invalid negro, who during slavery, had been given up to total inaction." This was the substance of our conversation—the information was afterwards fully confirmed by the proprietor. Such was the fresh blood infused into the veins of this decrepit person, by the genial hand of freedom, that he had been redeemed from absolute uselessness—had executed a noble work—had greatly improved his master's property—and finally, had realized for himself, a handsome sum of money. This single fact is admirably and undeniably illustrative of the principles of the case; and for that purpose, is as good as a thousand.

"A few more particulars, however, which bear on the same point, may be interesting and satisfactory. They are contained in the letter already cited, from my friend Dr. Stewart, dated 'Mandeville, Jamaica, March 28, 1840.' 'With regard to the comparative expense of free and slave-labour,' says he, 'I give you the result of my experience in this parish. Wherever rent and labour have not been mingled together, prices have been reduced, in the picking and curing of coffee, from one-third to one-half; from £10 per tierce, to from £5 to £6. 10s. Grass land is cleaned at one-third of the former expense. A penn in this neighbourhood, when cleaned in slavery, cost, simply for the contingencies of the negroes, £80. The first cleaning, by free-labour—far better done—cost less than £24. Stone walls, the only fence used in this rocky district, cost £5. 6s. 8d. per chain, the lowest £4, under slavery. The usual price now is £1, the highest £1. 6s. 8d. per chain. To prepare and plant an acre of woodland in coffee, cost, twenty years ago, £20; up to the end of slavery, it never fell below £16. In apprenticeship it cost from £10. 13s. 4d. to £12. Now it never exceeds £5. 6s. 8d. I myself have done it this year for £5; that is the general price all through the district. In 1833, I hired servants at from £16 to £25 per annum. In 1838, 1839, and since, I have been enabled to obtain the same description of servants, vastly improved in all their qualifications, for from £8 to £10 per annum.' These are pound, shilling, and pence calculations; but they develop mighty principles—they detect the springs of human action—they prove the vast superiority of moral inducement, to physical force, in the production of the useful efforts of mankind. It is the perfect settlement of the old controversy between wages and the whip.

"I know the case of a property,' observes Dr. Stewart again, 'on which there were one hundred and twenty-five slaves—the expense amounting (at £5. per annum, for the maintenance of each slave) to £625. The labour account for the first year of freedom, deducting rents, was only about £220, leaving a balance in favour of freedom, of £400. More improvement had been made on the property, than for many years past, with a prospect of an increasing extent of cultivation. On a second property, the slave and apprenticeship expenses averaged £2400; the labour account for the first year of freedom, was less than £850. On a third estate, the year's expense, under slavery, was £1480; under apprenticeship, £1050; under freedom, £637. On a fourth, the reduction is from £1100 to £770.'

"Allowing a little time for the calming of apprehensions, and the development of truth, such results must infallibly find their way into the value of landed property. That they have already done so, in Jamaica, to a considerable extent, is undeniable. A person in the parish of Manchester, who never held slaves, availing himself of the general alarm, bought a property, at the date of full freedom, for £1000 currency. The free-labourers work the better for him, because he never was a slave-holder. He cleared the whole purchase-money, besides his expenses, the first year. He would, of course, make a miserable bargain, were he now to sell the property for five times the amount, i. e. for £5000.

"There can be no better testimony in Jamaica, on this subject, than that of A. B. He assured me that landed property in that island now, without the slaves, is worth its full former value, including the slaves, during the times of depression, which preceded the act of emancipation. It has found its bottom, has risen, and is still gradually rising. 'I believe in my conscience,' says Dr. Stewart, 'that property in Jamaica, without the slaves, is as valuable as it formerly was with them. I believe its value would be doubled, by sincerely turning away from all relics of slavery, to the honest free-working of a free-system.'—pp. 150—157.

From these extracts, which are but a sample of the general contents of the book, it will be seen that, in relation to the results of emancipation, Mr. Gurney's testimony is of the most satisfactory kind.

## SLAVERY IN THE UNITED STATES CONTRASTED WITH FREEDOM IN THE WEST INDIES.

(From *A Winter in the West Indies*, by J. J. GURNEY.)

"I know something of the slave-states of North America—many interesting weeks have I spent in Maryland, Virginia, and North Carolina; and some little time both in South Carolina and Georgia; and although I strictly confined myself to my functions as a minister of the gospel, I travelled with my eyes and ears open on the subject of slavery. I will therefore freely submit to thy consideration the result of my own inquiries and observations in the slave-states of your Union, on the five points now alluded to. These are, first, the quantity of labour procured under slavery; secondly the comparative expense of the system; thirdly, the effect of it upon the value of property; fourthly, the comforts of the labouring people; and lastly, the state of morals and religion. On these several points, I beg leave to offer the following remarks:—

I. The quantity of labour.—Many a time have I seen the slaves of Virginia and the Carolinas, at work in the fields under the surveillance of a white overseer; and I could not believe that the work obtained was in quantity comparable to that of freemen; for the slaves were labouring without vigour, and the overseer was doing nothing. On inquiry, in South Carolina, especially I found that the quantity of work procured from the slaves was even much less than I had anticipated. I understood that in a body of slaves on any estate, the proportion in active service, at any given time, is not greater in America than it was in the West Indies. There are the old, the infirm, the sick, the shamblers of sickness, the mothers of young infants, the numerous children, &c. &c. All these belong to the dead weight, and they leave about one-third of the black population in actual operation. Now, this operative class has no stimulus to labour, except compulsion, i. e. the whip; and people neither will nor can perform by compulsion, an average quantity of continuous work. That they should do so, is contrary to the laws of nature—to the constitution, not only of the negro, but of mankind in general.

The result is, that many of the cotton and rice planters of Georgia and South Carolina, are contenting themselves with half a day's work from their negroes. Their task is finished by twelve, one, or two o'clock; and for the rest of the day they are left to themselves. Most willingly do I allow that this arrangement is to the credit of the benevolence of their masters, though I fear that this prevailing kindness has its many painful exceptions; but the plain fact is, that the slave cannot, without great violence, do more, or much more, than he is now doing. Compel him to perform the task of a free-man, and you drive him to death. True indeed it is that driving to death, whether more or less rapidly, is a frequent concomitant of slavery. The exaction by brute force of such an amount of labour, as entails the unnatural wearing up of the labourers, with a corresponding excess of mortality, was formerly a common circumstance in the British West Indies; it is dreadfully prevalent in Cuba; nor can it be doubted that numerous instances of it are still to be found in the slave-states of North America—especially in those which are in the practice of importing supplies of slaves, fresh and fresh as they are wanted, from other parts of the Union. But my present argument is addressed to that better class of slave-holders, whose profession and intention it is, not to exact from their slaves a greater quantity of work than consists with the object of preserving them in a fair average condition of health and vigour. These persons will, I am satisfied, be willing to confess, that a slave does not and cannot perform by compulsion, more than half the work of a free labourer of equal powers, under the inducement of wages. Where the only stimulus to labour which survives under slavery—I mean the whip—is withdrawn, the work of course becomes light in proportion. I can easily believe that the slaves of my friend, Isaac E. Holmes, M. C. for Charleston, who would not if he could help it hurt a fly, lead a quiet and easy life. May they continue to enjoy that privilege, until they are finally set free! It appears then, that the work obtained from a body of three hundred slaves in your southern states, cannot, in many cases, be estimated as more in quantity than the fair day's labour, on wages, of one-sixth of the number, that is, of fifty freemen.

That which was true in the days of Pliny the naturalist, is equally certain now. "To cultivate land by slaves," says that ancient writer, "is the worst of follies; for all work is badly done by people in despair."

II. But the whole three hundred slaves must be maintained; and the expense of supporting them in your states, is vastly greater than it was in the West Indies. I was surprised to hear, on excellent authority, when lately in South Carolina, that the average expense of maintaining a slave, on estates where they are liberally treated, is not less than 50 dollars per annum. Three hundred slaves, at 50 dollars, is 15,000; or take it for moderation's sake, at 30 dollars, and the result is 9000. But these 300 slaves represent an enormous capital. Even now, the price of a good male slave at Savannah and Charleston, is 1000 dollars—often it has risen to 1500 dollars. Take 500 dollars as the average price of men, women, and children, and your 300 slaves represent a capital of 150,000 dollars, on which interest at 6 per cent. is 9000 dollars. This added to the other 9000 dollars for their support, makes

\* Coli rura ab ergastulis pessimum est, et quicquid agitur a desperantibus: lib. xviii.



18,000 dollars—a terrible debit indeed in any man's annual profit and loss account. Such a debit may be overborne for a time by high prices of rice, cotton, or sugar; but it is ruinous in its nature, and ruin in the end it is pretty sure to produce. Pay 50 free labourers 2 dollars 50 cents per week as wages, and charge them half a dollar weekly for rent, (allowing two weeks in the year for holidays) and the result is the small comparative annual expense of 5000 dollars. Independently however of this calculation in figures, we are to remember the collateral truth, that slavery is wedded to extravagance; whatever may be the particular exceptions, its general tendency is to engender in the *slave-holding* population, those habits of indolence and wastefulness, which have as thou canst not fail to be aware, accelerated the downfall of many a reputable family, and many a noble estate.

III. The value of landed property.—As the favourable working of freedom in the West Indies is *proved* by the rise in the value of property, so I think it must be allowed, that a *proof* of the ruinous tendencies of slavery is forced on the view even of the most superficial observer, who travels through Maryland, Virginia, North and South Carolina, and Georgia. Thousands and tens of thousands of acres, which were once cultivated and productive, have fallen back, under the blight of slave-labour into a wilderness; not indeed, the wilderness of olden times, which teemed with the luxuriance of nature, but one without fertility and without hope. The properties to which I allude, the appearance of which cannot fail to be familiar to thyself, were once doubtless of considerable value; now (notwithstanding the general rule that land rises in value, as a nation rises) they are worth little or nothing. A change for the worse in the appearance of the country is conspicuous enough, even when one passes the line between Pennsylvania and Maryland; but I am told that it is still more striking to the traveller who crosses the river from the state of Ohio, into thy own Kentucky. The soil on either side of the magnificent stream being of equal fertility, the *free-bank* (it is said,) blooms with prosperity, while the *slave-bank* presents the evident symptoms of neglect and decay.

I know that the monied value of property depends on a variety of causes—that it will of course rise when the wilderness becomes settled, and when the population increases, as on the fertile shores of the Mississippi. I am also aware that the richness of an alluvial country, as in Louisiana, and frequent irrigation, as in the rice-grounds of South Carolina, will long counteract the causes which would otherwise produce decay. But it is the privilege of a philosophical statesman, in his examination of the statistics of his country, to analyse and classify causes and effects. On this ground I am sure it cannot be concealed from thee, that slave-labour viewed in its distinct character, and separated from circumstances with which it is not essentially connected, has a uniform tendency to the exhaustion and depreciation of land. It is a consequence which belongs to the order of nature: but let us remember that the order of nature is the ordinance of God—"He turneth a fruitful land into barrenness for the wickedness of them that dwell therein."

IV. Comforts of the negroes.—Nothing can be farther from my wish, than to heap abuse on the slave-holders of the southern states. Those with whom I have become acquainted are amiable and benevolent men, and I give them credit for kindness and consideration in the treatment of their slaves. I can perfectly understand what must have been the faithful and affectionate feelings of thy own servant Charles, when in Canada he had thy full permission to take the flight of freedom, but averred that if all Canada was offered to him as a present, he would not leave his master. Had I been in your company, however, when this conversation took place, I might perhaps have addressed him in the language of Paul—"If thou mayest be made free, use it rather"—avail thyself of the opportunity—take the upward step in character and condition, which a good Providence opens before thee. And this advice would have been founded on the conviction that it can never tend to any man's comfort, in the long run, to be the subject of unqualified and arbitrary power. I am very much mistaken, if under these circumstances, happiness is not the exception—discomfort the general rule. Ignorance of his own nature and destiny is the only condition, as I believe, in which a slave can be permanently comfortable. But the infractions of comfort, to which the slaves of the United States are liable, are too notorious to be disputed. The treatment of them, as it regards food and raiment, must and will depend, not merely on the dispositions, but on the means of their masters. The want of ready money in the slave-holder, often bears more severely on the slave, than the want of kindness. Again, we well know that masters are sometimes driven for many months from their properties, by the insalubrity of the location, and that the slaves are left under the care of overseers—persons of sufficiently low grade, to be induced to risk their lives for a pecuniary compensation. This must be a fruitful source of suffering.

In order to form a correct view, however, on the present subject, it is enough for me to recur to scenes which I have myself witnessed. Although, in travelling through some of your slave states, I have often observed the negroes well clad, and in good bodily condition, their general aspect has not appeared to me to be that of happiness. Seldom have I seen anything among them, like the cheerful smile of the peasant of Jamaica; and sometimes they have been half-naked, and wretched in their demeanour. When I saw large companies of black people following either the masters who owned them, or the merchants who had bought them, to some dis-

tant state, the lame ones compelled to keep up with their associates, and yet limping behind, from very weakness—when, in one of the sea islands of South Carolina, I looked on a gang of them, ginning cotton, working as if they were on the tread-wheel, their sweat falling from them like rain, and the overseer sitting by, with his cow-hide alongside of him—when, in the negro jail of Charleston, I was surrounded by a large number of negroes, who had been sent thither, without any intervention of law or magistracy, but at the sole will of their holders, to be punished on the tread-wheel, or with whipping (not exceeding fifteen lashes) according to directions on the accompanying ticket—when, lastly, in the iron-grated depot at Baltimore, I visited the poor creatures who had been sold away from their families and friends, and were about to be transmitted on speculation, like so many bales of cotton or worsted, to the far-distant south—when these scenes passed one after another, in review before me—it was impossible for me to think highly of the *comforts* of your enslaved negroes.

The slave-market in Charleston is held, as I understand, in the open streets, immediately under the walls of the exchange. There our fellow-men are bought and sold without reserve. True indeed it is, that many benevolent holders refuse to sell their slaves under any circumstances, and that many others avoid selling them, except in undivided families. But the laws of bankruptcy and executorship are fraught with no such tender feelings; and, in the breaking up and disposal of estates, husbands and wives, parents and children, are often sold—irrespectively of each other—each to the highest bidder. With such liabilities at hand, where can be the solid happiness of the slave of North America? I would, however, recur to my original ground—no man, who has sense and knowledge enough to reflect upon *himself*, can enjoy true comfort, while the law regards him as the property of another. One of your most enlightened senators furnished me with an instructive anecdote in reference to this subject. A proslavery Methodist minister, in our friend's presence, was one day questioning a well-educated negro, much respected by his master, and amply supplied with the conveniences of life. "You have your wife and family about you," said the minister; "you have a good house; you and your children are well clad; you sit down, day by day, to a well provided table; you are even engaged as a preacher to your brethren—why then are you anxious to be free? what can you wish for more?" "Sir," replied the negro, "I wish to lay my hand on my heart, and say, My flesh is my own."

V. Morals and religion. That there are, in the slave-states of North America, a great number of persons, both white and black, who are both moral and religious, I cannot in the least degree doubt. I have witnessed some plain tokens of the fact, in a large number of decent and attentive congregations, consisting both of masters and slaves, who have kindly given me their company at meetings for worship of my own appointment. Far be it from me to exclude either of these parties from the pale of salvation; or to forget the applicability of our common christianity to bond and free. Nevertheless, as slave-holders give way to the development of divine truth in their own minds, they will not fail to hear a voice whispering within them—"Touch not the unclean thing—cease to do evil." That slavery is sinful, not only in its abuse, but in its own nature, seems to me to be evident from its practical results. Two of these, with which an American statesman cannot fail to be familiar, I may now briefly mention—they are in themselves amply sufficient to prove my case. The first is the dreadful licentiousness which notoriously prevails in slave-states, not merely among the negroes themselves, but more especially between whites and blacks. Here indeed amalgamation speeds its course without reserve, and in a criminal form. An institution which constantly leads to this result—under which fathers are sometimes known to bequeath or sell their own children—must needs be, *in itself*, a desperate moral evil. The second result alluded to is *compulsory ignorance*. Evil in its root—incurably evil—opposed to the will of an intelligent and benevolent Creator—and deadly in its moral tendency—must be a system which shuts out half or two-thirds of the population of a state, from even sipping at the fountain of knowledge—which proclaims to a multitudinous rising generation the stern decree, "You shall never be taught to read the Bible!"

I have now drawn a contrast between freedom in the West Indies, and slavery in North America, on five distinct points—the quantity of labour, the expense of cultivation, the value of real property, the comforts of the negro, and lastly, morals and religion. I have endeavoured to avoid exaggeration in the statement of either side; but who shall deny that the scale preponderates with immense weight and power on the side of freedom? Who can doubt that the American statesman is bound, by every principle of philosophy as well as philanthropy, of policy as well as justice, to desist from the support of slavery, and henceforth to labour in the good old cause of *emancipation*?

ANTI-SLAVERY NEW CHURCH U. S.—The First Free Baptist Church of Providence was constituted on Thursday last. It is called the "West Baptist Church," and is designed to occupy a populous and increasing part of the city. The constituents are mostly from the Pine Street Church—the doors of whose chapel, as is known to many, were closed against anti-slavery meetings some time last winter. The brethren composing this church have therefore quietly withdrawn, in the spirit of the meek and lowly Jesus, and unfurled the standard of mercy and free discussion, on the soil of Roger Williams.—*Christian Reflector*.



**Anti-Slavery Reporter.**

LONDON, NOVEMBER 4TH.

OUR appeal to the congregational churches of Great Britain and Ireland on the question of religious fellowship with slave-holders has been promptly responded to. The association of Baptist churches in London has affirmed the resolutions of the convention, and recommended them to the consideration of the churches they represent. One of these, the church at Tottenham, has already acted on this recommendation, and others, no doubt, will shortly do so. In the country similar proceedings are in progress. The Baptist church at Cannon Street, Birmingham, has declared itself; some churches in Essex have done the same, and some in the county of Bucks; not a few others are on the eve of it. Of these particulars we have received information; and we have no doubt that an extensive movement exists of which no intelligence has been sent us. We request as a favour information of all proceedings in relation to this matter, to which we undertake to give the earliest publicity. We have been informed that, both in London and Liverpool, American slave-holders applying for communion have actually been refused. We learn also that the committee of the Baptist union have addressed a letter to the slave-holding churches in the United States, of which we hope hereafter to be able to obtain a copy. We insert from the *Glasgow Argus* the Remonstrance of the students attending the theological hall of the Relief synod; what are the committee of the Congregational Unions of England and Wales, and, from a copy which has been forwarded to us, that of the Congregational Union of Scotland, about all this while! Surely they cannot really mean to strengthen the hands of the pro-slavery party in America. But of course we shall hear something of them shortly, since the committee of the Anti-slavery society have transmitted to them the following resolution:—

"A resolution passed at a meeting of the Congregational Union recently held at Bristol, was laid before the committee, in which these words appear. 'Yet this meeting must add in explanation, that it does not approve, but deplores the extravagance and bitterness, the violence and irregular proceedings, by which some American abolitionists have brought discredit on their holy cause, and placed difficulties in the way of its early, peaceful, and perfect triumph.'

"Resolved, that this committee cannot but regret the indefinite phraseology employed in the foregoing resolution in reference to American abolitionists, inasmuch as it may, and probably will, be applied by the enemies of the cause to the whole body; and hereby express their conviction that it is due to all parties to indicate the persons against whom the complaint is directed."

We beg to recommend to the attention of the Independent churches generally the following passage from the *Evangelical Magazine* for July, 1840. We present it as quoted in an American paper, and with the italics as marked by the American editor.

"Perhaps the most important matter discussed was the conduct to be pursued in reference to slave-holding professors of the Gospel. Most earnestly do we hope that our Christian brethren in America will not lend a deaf ear to the voice of Truth, which sounds across the waters to them from this mighty Convention of the friends of human kind. O! if all the ministers of Christ in that land would do their duty, the portentous cloud of vengeance which now spreads itself over the western world would soon be scattered by the uplifted voice of Truth. We must come to a stand with American professors of the Gospel, and refuse to have fellowship with them, if they will not join the anti-slavery ranks! Who is to stay the plague, if they are to stand by unmoved, or to rank themselves on the side of the enemy?"

ALL friends of Africa must have learned with much pleasure the appointment of Mr. Jeremie to be governor of Sierra Leone. His superintendence, we understand, is to extend through forty degrees of latitude, twenty degrees to the northward, and twenty degrees to the southward of the colony. From his enlightened views and strength of character much good may certainly be anticipated. The committee of the British and Foreign Anti-slavery Society, have addressed him on his appointment, in the following letter:—

"To His Excellency John Jeremie, Esq., Captain-General and Governor-in-chief of the colony of Sierra Leone, and its dependencies.

"SIR,—The committee of the British and Foreign Anti-slavery Society, present to you their sincere congratulations on your appointment to the high and responsible office you now hold.

"It is to them a source of unfeigned gratification that the administration of a colony so peculiarly important as Sierra Leone, from its connexion with the efforts of this country to extinguish the slave-trade, and from its powerful bearing on the welfare of Africa itself, should have devolved on one whose views on the subject of slavery are so enlightened, and whose course of devotedness to the cause of freedom has been so long and so consistently maintained.

"Painfully aware of what Sierra Leone has been, we are sure that your Excellency will strive to render it what it ought to be, and what we would fain hope it may yet be—conducive alike to the happiness of Africans released from the horrors of slavery, and to the welfare of the entire continent.

"We rejoice to know, that with respect to religious liberty, to freedom of trade, and the elevation of the Africans in all respects, to an equality with Europeans in intellectual culture and civil privileges, your views are of the most liberal and enlightened kind;

—and we trust you will find no insuperable obstacles in the way of carrying out these christian principles to the fullest extent.

"In earnestly commending these children of misery to your enlightened and benevolent regard, we beg to express our especial hope that your Excellency will closely watch the operation of that system of emigration from Sierra Leone to the British colonies in the West Indies, which is stated to have received the sanction of Her Majesty's government. To emigration really free we do not mean to express the shadow of an objection; emigration otherwise than free we assure ourselves you never will permit.

"In conclusion, we express our hope that the providence of God may preserve your life and health in a position which has so many perils, and may enable you to accomplish those beneficent plans for Africa, which, we believe, lie near your heart.

"On behalf of the committee, I have the honour to be, &c.

G. W. ALEXANDER, *Chairman.*"

"British and Foreign Anti-slavery Society,  
27, New Broad St., Nov. 3rd, 1840.

## HIS EXCELLENCY'S REPLY.

9, Bentinck Street, Nov. 3rd, 1840.

GENTLEMEN,—I beg you will do me the favour to accept my warmest thanks for your very affectionate address.

My principles are perfectly well known to you, and, I am happy to add, are entirely identical with those which you have set forth with so much clearness, in this, to myself, most valuable document, whilst my acceptance of my present office is the best pledge I can offer of my determination to persist in maintaining them.

Believe me with the most cordial esteem,

Gentlemen, your most faithful servant,

J. JEREMIE.

WE have a large quantity of West India papers, but very little news of importance. It appears now to be certain, that an official communication has been made to the governors of the West India colonies and the governor of Sierra Leone, giving the sanction of the colonial office to a system of emigration from the latter to the former.

Jamaica papers bring the gratifying intelligence that the Rev. S. Oughton has been finally released under the insolvent act. He has publicly expressed his willingness to stay proceedings in error, if Mr. Grant will enter up a satisfaction for the judgment against him.

They mention also, that one of the obnoxious laws of the last session—the fisheries bill—has been disallowed by the Queen in council, and many amendments suggested to others. We shall know shortly what they are, and what the House of Assembly will do with them.

A still more important piece of information is, that Sir Charles Metcalfe has issued a circular to stipendiary magistrates directing the resumption of their official reports. Our readers know that, almost immediately on his arrival in Jamaica, the present governor put an entire stop to the system of reports by the stipendiary magistrates, which had been kept up monthly ever since their appointment. This was, of course, a concession to the planters, a part of Sir Charles's boasted plan of conciliation. The notice taken of this very objectionable step by persons in this country, seems to have led Lord John Russell (who on all occasions has said that he was not aware of the change) to send out directions for returning to the former course. Sir Charles Metcalfe, however, has taken care to do it very partially, and with a very bad grace. The reports are now to be sent, not every month, but every six months. The circular states also, that "information is not to be sought by inquisitorial inquiries into the management of particular properties, nor to be accompanied by remarks or detail painful to individuals." A writer in the *Colonial Gazette* (who does not seem to know, however, that the stipendiaries' reports had been absolutely stopped,) tells us that "the planting interest hail this as a boon." No doubt they do—the effect of it evidently being that the truth is neither to be told nor ascertained. How particular properties are managed is not to be asked, and if wrong doers are detected they are not to be exposed. We are to have the name of reports, but no information. Yet further, it is remarkable that the governor's circular has been sent, not to all the stipendiaries, but to a select number only. On whatever ground this distinction may have been made, it is evidently unwarrantable. That it has been made on party principles we should be very unwilling to believe; but Sir Charles Metcalfe has clearly laid himself open to such a suspicion, without reply. If Lord John Russell really appreciates the importance of the reports of the stipendiary magistrates, let him be entreated to restore the system to an effective condition, and not to tantalize us with a shadow and a mockery.

We find in the papers a rumour that Sir C. Metcalfe is to be made governor-general of India.

Several of the islands, as well as some parts of Jamaica, were suffering severely from drought.

By private letters we are informed that the diminution of crime most happily continues. At the last quarter sessions in Trelawny only two bills were sent in to the grand jury. One was ignored, and the other was against a young girl for stealing a string of glass beads. This in a population of 35,000 persons. We are truly sorry and ashamed to learn that working in chains is again in use as an instrument of punishment—the chain attached round the waist, passing down each leg, and fastened to each ankle!



On the 20th ult. a public meeting of the members and friends of the Glasgow Emancipation Society, was held in the Rev. G. Ewing's chapel, the principal object of which was to hear addresses on the condition of slavery in the United States, from the Hon. James G. Birney and Henry B. Stanton, esq., secretaries to the American and Foreign Anti-slavery Society; also to hear John Scoble, esq., of London, detail information regarding the results of emancipation in the West Indies; George Thompson, esq., who was expected to present the report of the delegates from Glasgow to the late Anti-slavery Convention in London; and to hear an address from Charles R. Remond, esq., the gentleman of colour who has for some time past been on a visit to our neighbourhood. The attendance was respectable, admission having been obtained by tickets. On the motion of George Thompson, esq., the Rev. Dr. Wardlaw was called to the chair. In the course of the proceedings a reference was made to the Rev. Mr. Breckenridge, whose visit to this country will be in the recollection of many.

Mr. THOMPSON wished to put a question to Mr. Birney, to which, he was sure, the meeting would be most desirous to hear his answer. At a discussion which he (Mr. Thompson,) had in this city, with an American gentleman on the subject of slavery, it had been stated that that individual had emancipated all his slaves, having imitated the example of the honourable gentleman now present. The chairman of the present meeting, who also presided on the occasion to which he referred, intimated that statement to the audience on what was considered good authority. They were subsequently informed that it was not the fact; but the information had been only partially diffused, or through a medium that was considered questionable by many in this city. Now, he knew that Mr. Birney had taken occasion to ascertain the precise position in which Mr. Breckenridge stood in relation to his slaves. He had found a copy of the deed which Mr. Breckenridge had made before he visited our shores; and he (Mr. Thompson,) should like to hear from Mr. Birney, the real facts of the case, and what was the nature of the deed referred to?

Dr. WARDLAW should like to hear an explanation of the circumstance brought before them by Mr. Thompson. He had stated, as a fact, and upon what he had reason to regard as good authority, that Mr. Breckenridge had emancipated his slaves; and that gentleman never contradicted the statement.

Mr. BIRNEY said he had been personally acquainted with Mr. Breckenridge since he was very young. When he saw the account from this country of the debate between him and Mr. Thompson, he was surprised that he should have sat and heard such a statement as that made by the chairman. He was informed at that time that his slaves were not emancipated, but he had also heard that he had filed in the clerk's office a deed for their prospective emancipation. He had some recollection, likewise, that some time before this he had manumitted one man, and sent him to Liberia. He (Mr. B.) adopted measures to obtain possession of a copy of the deed, said to have been filed by Mr. Breckenridge. He wrote to a friend in Lexington, to procure him a copy, duly identified, that is, having the signature manual of the clerk. The answer was, that he could not have one unless it was wished for some judicial proceeding. He then asked his friend to go to the place, and make out a copy of it, on the accuracy of which he could rely. He did so, the copy was procured, and the document was published in the abolitionist papers. At the time the debate took place, there were not more than two or three entitled to emancipation by that deed, and it was prospective, some to be emancipated in eighteen months, and the remotest time extended to 1843. The terms of the deed were very singular; the emancipation of the slaves was not to be unconditional at the end of this time, but on receiving the certificate of the owner that they had behaved in such a way as to show that they were entitled to freedom. And his Mr. Birney's impression was, that the slaves were all at work, as slaves, at this day. (Hear, hear.) He had inquired, but had never been able to learn that any of them were emancipated, and Mr. Breckenridge still retained the property.

On this occasion, also, the Colonization society was pointedly noticed by several speakers, and a resolution condemnatory of it was adopted by the meeting. Mr. Remond's address on the occasion is inserted in another column.

On Wednesday morning a highly respectable company of ladies and gentlemen sat down in the saloon of the Trades' Hall to breakfast, in honour of the American gentlemen and other strangers who had taken part in the proceedings of the above meeting. Robert Kettle, esq., occupied the chair, and the Rev. Mr. Bates acted as chaplain. On the withdrawal of the cloth a deeply interesting conversation took place, and

Our friends *en route* visited Carlisle, where a public meeting could not be held on account of the chartists. Our steadfast friend Mr. Head, however, invited a select party of influential friends, including the mayor and several ministers of the gospel, to meet the deputation at his house, where, we are informed, a decidedly useful and favourable impression was made. At Kendal, the Tract society having priority, our friends for the second time suffered a disappointment.

The delegates then proceeded to Dublin, where two important meetings were held; one held at the Adelphi theatre in the evening; and another at noon the following day, at the Rotunda. At the former, notwithstanding the inclemency of the weather, a numerous and respectable audience assembled, and, amongst them, on the platform and through the body of the house, we observed many ladies and gentlemen belonging to the Society of Friends. James Haughton, esq., was called to the chair, and Mr. Richard Allen acted as secretary. Some use was made on this occasion of the circumstance that Mr. Birney is of Irish descent. Ladies and gentlemen, (said the chairman) in introducing to you my honoured friend, Mr. Birney, it will not detract from his claims upon your attention and kindness to state that his father was an Irishman (great cheering); and also, that his mother was an Irishwoman (continued applause).

Mr. Birney, on presenting himself, was received with great enthusiasm. He said that, though conscious of his Irish descent, he had not yet had knowledge of the pleasing gratification of addressing himself to an exclusively Irish assembly. He knew of but few more pleasing feelings than the consciousness of his Irish parentage. He had been for the last two years, wandering through various countries, circulating the facts resulting from his own experience, as well as those gleaned by that society from which he had been delegated, and he could assure them that he felt more at home in that assembly of Irishmen than amongst any whom he had for a long time addressed, (cheers). But, independent of the associations arising from the fact of his parentage being Irish, there were other and more holy associations connected with his feelings of pleasure in addressing them. At a distant period the accursed system of slavery was voluntarily abandoned by the Irish, (cheers). Their slaves were not of colour; they were the white children of Britons, whom they bought from their English parents; and this trade the Irish people voluntarily abandoned. The pleasure he felt in addressing them was enhanced by the conviction that a sympathy would be felt for the coloured slave by a people, who, in a voluntary spirit, had abandoned the infamous traffic in human flesh, which spirit, he was sure, had not yet wholly expired. But he did not come there for the mere purpose of empty praise, or raising an impotent shout of execration against slavery; he came there to tell them that Irishmen possessed a great power in the struggle to abolish American slavery. They (the abolitionists) sought the aid of the Irish people; they did not look for any interference in the measures of their rulers, but demanded only the help of that moral influence whose exertion was legitimate to all the people of the world, (hear). Yearly, monthly, daily, great multitudes of Irishmen emigrated to America; but, alas! they were prone to lose a great portion of that spirit of liberty which they cherished on this side of the Atlantic. Some even—and he stated it with deep regret—who had to make America their home, for reasons connected with the assertion of liberty, forgot in that land the spirit which they breathed from their mother's breasts, and which they had asserted amidst their native hills, (cries of "oh," and "shame").

Mr. Stanton was introduced to the meeting "in a short but spirit-stirring speech" by Mr. Richard Allen; and after Messrs. Stanton and Scoble, Dr. Madden, who has recently acquitted himself so nobly in Egypt, spoke at great length. The resolution he proposed was seconded by Mr. Torrens McCullagh; and the absence of Mr. O'Connell was apologized for by "pressing engagements elsewhere."

At the meeting at the Rotunda the following day, in the absence of the Lord Mayor, whose official duties prevented his attendance, Mr. Haughton was again in the chair; and the attendance, although not very numerous, highly respectable. Mr. R. Allen commenced the business by giving some account of the Hibernian Anti-slavery Society. After Messrs. Birney and Stanton had spoken, Mr. John O'Connell, M.P., rose to move a resolution condemnatory of American slavery, making, in the course of his speech, the following remarkable statement:—

He was connected with the Repeal Association, to which he alluded only for the purpose of saying that communications had been made to them, that, if they kept apart from the anti-slavery movement, sums of money would pour into the funds of the association to advance its purposes: but their answer was that they scorned the offer—that they spurned it; and that, if they wanted any reason to make them come forward in such a sacred cause, such a base offer would stimulate them to do so. (Loud cheers.)

Doctor MADDEN begged to ask from what quarter the offer had been made to the Repeal Association, if they would hold back and take no part in the present movement against slavery?

Mr. O'CONNELL replied, that if he had said the offer was made directly, he was wrong, and begged to withdraw the expression, because the communications which were made, offering a large sum of money to some individuals connected with the political party to which he had the honour to belong, if they opposed the objects of the anti-slavery agitation, contained that offer in rather indirect terms, but too clear to be misunderstood.

"In the evening of this day (says Mr. Scoble) we met a large party of ladies and gentlemen at the house of our friend Richard Allen, Esq., and I trust were enabled to deepen the impressions made by the public meetings which had been held. It appeared to be the unanimous, as it was the expressed wish of those who were present, that the Deputation should again visit Ireland to hold a series of meetings in some of the principal towns for the purpose of diffusing the information we possess more thoroughly and extensively than we could do by a mere flying visit like the present."

Of a meeting subsequently attended by our friends at Belfast, we derive the following account from the correspondence of Mr. Scoble.

"A meeting of the Belfast Anti-slavery Society was held on the 29th ult., in the very elegant and commodious Presbyterian chapel, Rosemary Street, the Rev. Mr. Drew, Episcopalian, in the chair. It was pronounced to be the largest and most influential meeting of the kind ever held in the town, and a fine feeling evidently pervaded the whole of its proceedings. In a speech full of noble sentiment, elevated feeling, and eloquence, the chairman introduced the business of the evening. Mr. Stanton, in the absence of Mr. Birney, delivered a manly and heart-stirring address, which evidently made a strong impression on the audience. I followed him on the results of emancipation, after which excellent resolutions were moved and seconded by the Rev. Dr. Edgar, the Rev. W. Gibson, the Rev. Josias Wilson, J. Stanfield, esq., Rev. Dr. Bryce, and Dr. Scott. Upon the whole this was one of the most interesting and best conducted anti-slavery meetings I ever attended. There were many influential gentlemen connected with the various religious denominations present, and we have no doubt much good was done to our cause. The next evening we met a party of about fifty gentlemen to tea



at the Victoria temperance hotel; Councillor Gibson presided, and opened the proceedings in a speech of deep feeling. Mr. Stanton and myself spoke at length on different branches of the anti-slavery cause, and so much interested were our friends that midnight arrived before any thought of stirring. As in Dublin, so also in Belfast we have received the warmest and most cordial invitations to return to Ireland, and to hold more meetings. In the course of the evening's proceedings, having understood there were five members of the General Assembly of the Presbyterian body present, I ventured to say that I trusted the subject of American slavery would be taken into consideration at its next meeting for business. Dr. Reed, the clerk of that important body, stated that both in his private and his official capacity, he would exert himself to forward our objects: he also said, that he trusted the deputation would again visit Belfast to address the Presbyterian students at the institution, of whom there are about two hundred, and with them also he would use his influence to direct their minds aright on the subject of slavery, as it was more than probable that hereafter some of them would become ministers of the gospel in the United States."

We have received Professor Adam's important volume on the Law and Custom of Slavery in India, but are reluctantly compelled to defer a notice of it till our next. The subject of slavery in British India was taken up by the committee at its last sitting, and the following resolution was adopted:—

"That this committee deeply deplore the continued existence of slavery in British India and Ceylon, and hereby declare their determination to use their utmost endeavours to bring this subject effectually before parliament at an early period in the ensuing session."

#### A COLOURED AMERICAN ON THE COLONIZATION SOCIETY.

The following is the report of Mr. Remond's address on this subject in the *Glasgow Argus*:—

Mr. C. R. REMOND next addressed the meeting, and was received with loud cheers. After a few introductory observations he said, reference had been made to the Colonization Society; and, feeling no small amount of interest in the action of that society, he would occupy the attention of the meeting a short time in discussing a very few of its merits. He felt particularly anxious to do so, inasmuch as the accredited agent and secretary of that society had recently visited this city, and advocated the merits, he should rather prefer to say, the demerits of the society. (Cheers.) He was not a little surprised, in view of the anti-slavery feeling exhibited in this city, and in view of the meeting recently held in the city of London, and before the fire lit up by that great meeting had begun to flicker or grow dim, that the secretary of the American Colonization Society should appear in this country, to advocate the cause of that society, as if it had been an anti-slavery society, having for its object the amelioration of that class of the people in whom it professed to interest itself. Before them there stood one of that number, and he took the liberty to say, as the mouth-piece of the coloured population, and as the agent of more than one society in America, that the Colonization Society had never been the guardian and friend of the coloured race—that it had been repudiated by them from the beginning to the end, and that it ought to be branded as a society opposed to their wishes and their interests. This would be made apparent, if he read one or two extracts, showing what were the objects of that society. It was high time that this colonization scheme were understood in all its bearings. If it was an Anti-Slavery Society, then, in the name of heaven, as well as of truth and justice, let it be made to appear so to the humble individual now addressing them, and he would make the acknowledgment as free and open as ever he had attempted to condemn it; but so long as he held it to be a society that deserved to be reprobated and condemned, not only by him, but by every lover of truth and justice, and humanity, the world throughout, he would speak of it with freedom according to its deserts. (Cheers.) Of the Rev. Mr. Gurley, he would speak with respect as a man, but as the agent of the American Colonization Society, he felt for him no respect whatever. Mr. Remond then read the following extract of the origin of the American Colonization Society.—

"On the 31st December, 1800, the following passed the House of Delegates of Virginia, in secret session.—

Mark its origin. It began in secret. Why should it originate in the dark? It is vice, not virtue, that needs the darkness. (Great applause.) Again,

"The General Assembly of Virginia, January 22nd, 1805, passed a resolution instructing their senators, and requesting their representatives in Congress to 'exert their best efforts, for the purpose of obtaining from the general government; a competent portion of territory in the county of Louisiana, to be appropriated to the residence of such people of colour as have been, or shall be, emancipated in Virginia, or may hereafter become dangerous to the public safety.' Governor Page, in communicating the resolution to the senators and representatives, says,—'From the nature of the delicate business contemplated in the resolution, you will see the propriety of its being considered confidential.' In 1816, the subject was again brought forward in the legislature of Virginia, and a resolution was adopted, requesting the executive to correspond with the President of the United States, for the purpose of obtaining a territory on the coast of Africa, or at some other place. After labouring in vain for sixteen years, the project was abandoned by the legislature of Virginia, and a meeting was called in Washington, 21st December, 1816, Hon. H. Clay, presiding for the purpose of forming a Colonization Society. It has been stated that every one who spoke at its formation was a slave-holder! In the memorial of the managers of the society to Congress, soon after the organization, it is stated—'This brief and correct history of the origin of the American Colonization Society, evinces that it sprung from a deep solicitude for southern interests, and among the most competent to discern and promote them.'"

Those who sympathised with the Colonization Society, know that Mr. Clay, dearly as he loved his wife, would as soon give up his wife as give up his slaves. He asked Mr. Gurley, he asked Mr. Clay, he asked the entire society, which was made up chiefly of slave-holders, if they would insult an enlightened audience, by pretending that the colonization scheme was one that was ever intended to benefit the coloured man? (Cheers.) Mr. Clay said, for example, that Africa was the better place for him to live in. That consideration alone stamped the society with disgrace, so far as his feelings were concerned. (Cheers.) Why not allow the coloured men to be the judges in the premises? (Cheers.) The question was never asked whether they would go to Liberia or not. (Hear.) But the society was instituted; and then they were to go with a free consent. And in what way was the consent given? The coloured people had been persecuted not a little to induce them to comply. Laws of the severest kind had been enacted against them; and those who held respectable situations, and had good employment previous to the origin of the society, had since been denied those situations. (Hear, hear.) Seven years ago, he met with a coloured man who had five children, and who occupied the situation of a pilot on one of their southern rivers. During the time of the fever of colonization to Liberia, he was obliged to give up his situation, or, in other words, it was taken from him, and every means adopted to drive him to that region. This was by no means a singular case; the same kind of conduct had characterised the country during the last seventeen or eighteen years. There was not a man belonging to that society but was aware that, if the coloured man was allowed equal advantages in the slave-holding states, he would not go to Liberia. If the advocates of the Colonization Society had acted upon the principle of a song long worn out, then there might have been some justice in their scheme. A song he had often heard in his boyhood ran thus—

"If you love me as I love you,  
No knives shall cut our love in two."

Now since they were determined that the coloured men should taste the blessings of Liberia, if they had gone with them, the coloured men would have been better able to judge, and to judge equally too. (Laughter and cheers.) He would now, to show them what was the nature of the society, from its very commencement, read another extract, showing what were its objects:—

"In the African Repository, Vol. I. No. 1, it is stated, that the Colonization Society owes its existence principally to the Rev. Robert Finley, of New Jersey. It is said, he begun in 1816, to disclose to his friends, and to the public, the scheme which he had been for some time meditating, and which he prosecuted, 'until, principally, through his instrumentality, the Colonization Society was formed in Washington, in December, 1816.' In a letter from Mr. Finley, dated 14th February, 1815, he says:—'Could they (the free blacks) be sent to Africa, a three-fold benefit would arise. We should be cleared of them;—we should send to Africa a population partly civilized, and christianised, for its benefit; and our blacks, themselves, would be put in a better situation.'"

"Object of the Society.—The second article of the constitution, is in the following language:—'The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their consent) the free people of colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient.' Such other place! It was not the good of Africa then that was contemplated by the founders of this society. No: it (the Colonization Society) sprung, as we have seen, 'from a deep solicitude for southern interests,' and by those 'most competent to discern and promote them.' That is, the object of the society was to protect domestic slavery in the United States, by removing free people of colour out of the country—and the evangelizing of Africa was not thought of. The expatriated people of colour were to be sent to Africa, or elsewhere!"

By removing these people (free blacks), we rid ourselves of a large party who will always be ready to assist our slaves in any mischievous design they may conceive.—Address to the Colonization Society in Virginia, *Af. Rep.* vol. i. p. 176.

"Are they (the free blacks) vipers, sucking our blood! We will hurl them from us."—Address to the Lynchburg Colonization Society, *Af. Rep.* vol. iii. p. 201.

"In the second Report, p. 9, they declare that the 'colonization of the free people of colour will render the slave who remains in America more obedient, more faithful, more honest, and consequently more useful to his master.'"

Mr. R. then proceeded to read further extracts to show that, up to the present time, the objects of the Colonization Society were the same as at the commencement. Take the following as part of the report of the committee to a meeting at Stockton, Alabama, which was adopted:—

"After a due examination of the plan, of colonizing the free blacks out of the country, with their own consent, we believe it safe, philanthropic, and of vital importance to its tranquillity; because it requires, to the fullest extent, the inviolability of private rights and private property; because it proposes to remove from among us the degraded, useless and vicious race, who are but nominally free, to a place where they can be free and happy; because the plan has been advocated and supported by such men as Jefferson, Madison, Monroe, Crawford, Marshall, Bushrod, Washington, and many other great and good men, whose wisdom and patriotism cannot now be questioned; and because we consider the measure, of all others, best calculated to produce good order and proper discipline among our slaves. For, notwithstanding the laws of most of the individual states, prohibiting immigrants within their limits to reside, it is notorious that they pass from state to state, and from one part of a state to another, without exciting the particular attention of any one, and, of consequence, are peculiarly accessible to designing fanatics, who may, through their instrumentality, disseminate their disorganising doctrines, involving in their spread, insurrection, massacre, and servile war. Therefore, we deem the plan of removing them from the United States the most effectual method of counteracting the ultimate designs of the abolitionists. It is notorious that they (the abolitionists) are the most violent opponents which the scheme of colonization has to encounter."

At a meeting in the city of Cincinnati, the following resolutions were adopted:—

"Whereas, The citizens of Cincinnati, having for a length of time endured, with a patience and forbearance as commendable to their good



taste, as a law-abiding and peace-seeking people, as it was abhorrent to their good feelings, high sense of justice and unquestionable patriotism, the active operations of a *meagre* clan, who style themselves *Abolitionists*, and seek, by the public exposition of doctrines conceived to be not only dangerous, but fatal to order, liberty and law, consider it due to themselves, at this time, as American citizens, in a public and solemn manner, to protest against their proceedings, to denounce their measures, and, by a full, clear and emphatic expression of public sentiment, as it really exists with almost the entire mass of our population, to repress their efforts, to repudiate the doctrines of this misguided and dangerous association, and in the most public manner to convey this sentiment abroad, with the seal of their indignant reprehension and rebuke—be it therefore,

“Resolved, That any association calculated, by its principles, to break this contract, is a breach of faith to the dead, an absolute wrong to the living—detestable alike for its bad faith and its insurrectionary and most treasonable designs.

“Resolved, That so long as these societies exist, and continue their exertions, we will oppose them, by such legislation as will place the aiders and abettors of such schemes in their true positions, as pariahs to the land that has fostered and protected them, and use all honest efforts, to make the propagandist of their doctrines amenable, by law, to the penalties appropriate to a mischievous internal foe.

“Resolved, That, in the agency of the Colonization Society, we discover the only sure, safe and feasible prospect of relief from the ills of slavery, and cordially embrace it, as the most mild, and rational, and philanthropic means of African freedom, and emancipation for that population now resident in America.”

Mr. R. then proceeded. This society had been pushed in America in opposition to the remonstrances of the people of colour, from the first moment it was known; and they had endeavoured in every possible way to hold up the character of the coloured man as degraded and vicious; but, admit it to be as black as their faces, was that any reason for the course which the Colonization Society had pursued? If they were low, besotted, vile, and irreligious, was that any reason why they should be sent to Liberia, to be elevated and civilised? Why, America was the land of all others fitted to elevate and civilise and educate them; but there they must not remain; they must be taken from the land of Bibles, and education, and christian instruction, to benighted Africa, to be elevated and civilised, and refined! (Cheers.) He wished the people of Glasgow would call another meeting to denounce this scheme of African Colonization, to hear coloured men explain their meaning of the term, and to aid in promoting the interests of that too long injured people. Mr. R. then proceeded to observe that he had received some kind hints, in the way of rebuke, for sentiments which he had too strongly expressed at a former meeting. He had no desire to speak more strongly than he ought; but perhaps, when his kind friends reflected on the sufferings of the freedmen of colour, they would pardon those expressions. (Cheers.) If the coloured men used strong language, let it be set down to the position they occupied—set it down to these two institutions, slavery and colonization. (Cheers.) After stating his determination to do everything in his power to put down, if possible, the last feeling which could favour the abominable scheme of colonization. (Cheering.)—Mr. Remond said, that, strongly as he felt on this subject, the coloured people of America felt equally strong with himself, they had called public meetings, and condemned the Colonization Society, yet, in the view of that fact, the secretary of the society came to this country to lay before the friends here its claims to their support and approbation. (Hear.) But he hoped an opportunity would be given of expressing the sentiments of the people of Glasgow upon this subject. There was no anti-slavery advocate in America who had yet been proved guilty of a falsehood, in regard to that society. (Cheers.) They hated the middle ground on which this society acted. They wanted either slavery or liberty, and no middle ground. It only afforded a place for those who were ashamed to say, on the one hand, they were in favour of slavery, and who were equally ashamed to say they were abolitionists; these people were glad to call themselves colonization men, and thus they cut both ways.

#### BRITISH SLAVE-HOLDERS.—IMPERIAL BRAZILIAN MINING ASSOCIATION.

(To the Editor of the Anti-slavery Reporter.)

SIR,—In No. 22 of the *Anti-slavery Reporter* there is a letter from the solicitors of the above association, partly in reply to my communication.

It has surprised me that Messrs. Freshfield, who stand so high in their profession as solicitors to the Bank of England, should consent to be mixed up with what is so disreputable, in order to serve their clients as *slave-owners*!

When these gentlemen asserted that I was *not* secretary to the association at Gongo, they knew my appointment had been made by the authority of the directors, and officially notified to the establishment as follows:—

“Mr. Kentish, who has hitherto acted as assistant and private secretary, is hereby appointed to the office of secretary, and the charge of the dispatch of the business of the office is placed under his responsibility.

(Signed)

G. V. DUVAL.”

These gentlemen, whose knowledge of the existence of this document is to be assumed, have assured the community that I have *falsely* designated myself secretary!

This is a dishonourable mode of calling my veracity in question, and of endeavouring to shake public confidence in the truth of my statements relative to the cruelties practised upon the slaves of the association. I have been confidentially informed that the board have unanimously agreed that *I must be crushed, or the Association would be ruined*; and as the directors are aware that they cannot impeach my honour, integrity, and industry in promoting the welfare of the establishment whilst it possessed my services, they have hit upon this disreputable method of attempting to discredit the facts I have stated.

Messrs. Freshfield declare to the world that these statements are “*utterly false*,” although (as we shall immediately see) the defensive document accompanying their own letter proves them to be substantially true. The superintendent admits that the Imperial Brazilian Mining Association have 413 slaves at their mines in Gongo; but he omits between two and three hundred more, who are hired from slave-holders in the vicinity at very high wages, on condition that the said slaves shall belong to the said Association after a certain period in consequence; that is, they are actually bought, and thus paid for by instalments, and these slaves are subject to the same discipline and severities as the rest.

He admits that the slaves work, six, eight, or twelve hours daily, as their regular task in certain occupations, but he omits to say, that they continue to toil in what is called *overwork*, making up fourteen hours daily to each, and for which he receives *nine pence* per week, and not *four shillings*, as is affirmed. This is evident, because the £15. divided amongst 413 slaves, at an exchange of 48 pence, as stated by him (the actual exchange is only 30 pence), amounts to 200 reis each, or about nine pence. At the real exchange it would be only sixpence. If anything occurs to prevent this overwork, then the weekly gratuity is *one penny*, and a glass of the spirits of the country.

He admits that they work on Sundays in cases of urgency. Now these cases of urgency occur *every Sunday in the year, without exception*!

He admits that the torture of fixing a mask over the entire of the face and head was usual, but says that it is made of *tin* and not *iron*. Now he must be aware that what is called tin is iron, tinned. I may here remark, that this mode of punishment (which was in constant practice up to my departure) is cruel in the extreme. A few holes are punched in the front of the mask, that the wretched victim may breathe, that is, that he may not be *absolutely suffocated*. Metal being a conductor, the rays of a burning clime are condensed on the brain and over the whole head, which is shaved, so that, were the said head fixed into a moderately heated oven, no more torture could be inflicted than is thus occasioned. The wearer carries this infernal machine locked upon him or her, for sometimes a whole week, and as it is never removed, except for two horse-bean meals a-day, he or she suffers a maddening intensity of heat, and of course fever, without the possibility of allaying a parching thirst, as all means of conveying water to the mouth are directly cut off.

He admits that the cat-o'-nine tails is similar to what is used in the English Army, and that the male slaves are flogged with it in the way I have stated; but denies that the female slaves are ever flogged, and that brine is applied to the wounds after the flagellation. The superintendent well knows that *sex makes no difference*, and that the black slave who is at the head of each gang flogs male and female indiscriminately, when so ordered; and I now call on him solemnly to affirm, whether he does not also know that female slaves, taken as *chères amies*, are frequently flogged when discovered to have committed infidelities, even in favour of their husbands. I ask the superintendent to name the parties who are and have often been guilty of this abomination, and, if he fails to recollect them, I will assist his memory; but no initials of a name can be more familiar to him. As to the brine, I have witnessed its application; but, in order to leave no doubt upon these subjects, I refer the share-holders to the *general memorandum book*, already spoken of, and if that be presented to them *unmutilated*, the entries therein will fully confirm the facts.

He admits that the instrument of torture applied to the hand, and which would smash every bone the first blow if anything were placed below to prevent recoil, is as I have stated, with the exception that it is a few hairs'-breadths less in circumference than I described it to be. I said it was large enough to cover a black's hand, which it really is.

He admits that, since Dr. Collier left the establishment, about two years ago, black women are kept at hard labour up to the latest hour previous to actual confinement.

He denies that the nightly bacchanalian orgies ever took place, as mentioned by me, in which naked black women were introduced to perform dances for the moral amusement of those present. Now, I again call on the said superintendent to try to recollect the name of *one, at least*, who thus nightly diverted his visitors; and if his memory should here again fail him, I will at once remind him that the initials of the name are something very much like H. L. B.

He denies that iron collars are put upon the female slaves, and that they are driven about the village with bells fixed upon the petticoats. I can only say I have repeatedly witnessed both, as a very common infliction, and that the collars and the bells are hung up with the other instruments of torture in the very office of the superintendent at the mine.

As he has not denied anything about the tread-mill for all the male and female children, nor the stocks in which the head and legs are inserted from sun-rise to sun-set for two days, and sometimes longer, without intermission; nor the former application of the *thumb-screw* and other matters, it must be taken for granted that what I have related on these points is strictly fact.

With all these STARTLING ADMISSIONS on the part of the superintendent, how can Messrs. Freshfield in conscience assert that my statements “are utterly false,” at the time they themselves were actually sending the very document to prove them substantially true!

As my present communication is as long as you may possibly



find it convenient to insert. I reserve the two or three minor objections to comment on and explain hereafter, as well as the assertion of the solicitors that I "set up a most exorbitant and unfounded claim," the contrary being the fact, that I required only half the claim which I am fully and justly entitled to!

Messrs. Freshfield say that the superintendent's explanation could be confirmed by other parties, if time admitted. But if every officer in Gongo had put his name to the same document, and it evidently was his interest to have done so, in what way would the association have been benefited by it? I lay well-grounded accusations against the association, and in honour have given them *ever since February last*, that they might send out to the Brazils to prepare the best defence which the nature of the case admitted, either real or simulated, and the only explanation they have to offer after nine months' delay are the assurances of an *anonymous* superintendent, all which were deliberately weighed, well considered, and cautiously agreed upon by the chief commissioner and Junta, formed expressly for that purpose, and yet no individual could be found shameless enough to put his name to it. Messrs. Freshfield would in all probability not have been satisfied with as many years as they have had months.

I am, Sir, your obedient servant,  
F. A. KENTISH.

22nd October, 1840.

#### HILL COOLIE IMMIGRATION TO MAURITIUS.

A FILE of the *Cerneen*, Mauritius paper, which we have just received, brings accounts of the high expectations raised in that island by the proceedings of Lord John Russell in the House of Commons in February last, together with a copy of a letter from Messrs. Barclay and Irving, (whom the *Cerneen* styles its agents) in London, in relation to them. We are pleased to say that the letter of these gentlemen contains excellent advice; and we trust it will be diligently followed in the disappointment which later intelligence from Europe must have inflicted on the colonists. The letter is as follows:—

[TRANSLATION.]

London, 11th February, 1840.

SIR,—We have the honour of acquainting you, in order that you may communicate the same to the inhabitants of Mauritius, that since the date of our last letter we have had different interviews with Lord John Russell—the secretary of state for the colonies, with the president of the board of control for the affairs of India, as well as with the chairman of the court of Directors of the East India Company, and it appeared to us that they conceded the principle of the introduction of Indian labourers, subject to certain modifications and restrictions. The intention was, that this measure should have been accomplished by means of an order in council in virtue of the prerogative, and under the authority of the crown; but the opposition manifested upon the subject in the House of Commons, will prevent its execution in that manner, and it is by the introduction of a bill that the measure will be proposed by government. It will thus undergo the full discussion of parliament.

We do not conceal from you that we expect considerable opposition, on account of the prejudices existing as well in the house itself as among the people generally; and that, if the measure be adopted, we have reason to fear it will be accompanied by so many restrictions as to render its execution difficult and expensive, and to prevent the colony from deriving all the advantage that it might have reasonably expected from it. The immigration of Indians without their wives, upon which considerable stress is laid, will doubtless, however futile the objection, prove a fertile source of difficulty. Having had an opportunity of discussing the objections raised by several members of both houses of parliament who are opposed to any modification of the now existing prohibition, we believe we may announce to you with a certain degree of confidence, that at all events no opposition will be made to the Indians who are already on the island renewing their engagements, upon terms which may be mutually agreed upon.

We are given to understand that the emigration of Indian labourers to such of our colonies as are, equally with yourselves, in want of their assistance, will continue to be strictly prohibited; and we entertain no hope that the introduction will be allowed into Mauritius of labourers from Madagascar or from any part of Africa. In such an unsettled state of the question, and penetrated as we are with the conviction of the fatal consequences that must result to the landed proprietors of your island from the indulgence of hopes and expectations which may never eventually be realized, we consider it our duty to recommend you, in the most urgent manner, to turn your attention to the African race at present existing in the colony, whom you should regard as the most certain source whence to derive the labour which your estates require. Endeavour by every means in your power, by indulgent and conciliating conduct, and by offering rewards for industry, to rouse them from their present state of apathy, and to inspire them with a desire to return to the cultivation of the soil. Your colony is now undergoing what was undergone by the colonies of the other hemisphere at the termination of the apprenticeship; and although the evil existing is still great, yet an evident progress has been made, and there is a manifest tendency to gradual improvement. The heavy expenses occasioned by the new system of labour must necessarily con-

siderably diminish the profits of cultivation, at least until things have acquired a certain degree of consistency, and have been put into a regular train. We had flattered ourselves that, as the principal nourishment of the blacks at Mauritius was that for which they were entirely dependent upon other countries, they would have been induced by habit to resume the labour of the field, as a means of procuring the food to which they were accustomed. We do not comprehend why this has not been the case.

Before the departure of your new governor, which will take place in the month April, we shall have an opportunity of conferring with him, and we shall endeavour to impress him with the necessity of effecting some changes in the general system of government of your important and interesting colony.

We have the honour to be, &c.

(Signed)

JOHN IRVING.  
D. BARCLAY.

To A. CHEVREAU, Esq. Attorney,  
Port Louis, Mauritius.

#### Foreign and Colonial Intelligence.

##### UNITED STATES.

THE third Methodist Anti-slavery Convention closed its session of three days, October 8th, Orange Scott, President, and La Roy, Sunderland, Secretary. Two hundred ministers and laymen were present, from all parts of the country. Letters were read from several influential ministers who were unable to attend. Great harmony prevailed, notwithstanding several nominal abolition ministers attended, apparently for the purpose of neutralizing the proceedings. There were more talent and influence in this than in any former Methodist Anti-slavery Convention, and many popular ministers were present who never attended an anti-slavery meeting before. An "American Methodist Anti-slavery Society" was formed—Rev. Cyrus Prindle, of Middlebury, Vt. President. The Convention closed with a prayer meeting of very great interest.—*American and Foreign Anti-Slavery Reporter*.

THE REV. ROBERT NEWTON IN THE UNITED STATES.—[From the *Watchman and Wesleyan Observer*.]—We do not marvel at the anxiety of Mr. Bunting to speak a word in favour of the course which he thought Mr. Newton took, while in this country. But, (excepting what Mr. Newton said, in presenting the official address of the Wesleyan Conference, at Baltimore,) if he ever spoke publicly against slavery, it is more than we know, or believe; and that he did speak against the abolitionists, we do know. The fact is, he was surrounded by slave-holders and their apologists immediately on his arrival in this city, and we believe no means were left untried to prejudice his mind against the anti-slavery cause. And that these means were but too successful there is no room left to doubt.

PERILS OF ABOLITIONISTS. [From the *American and Foreign Anti-Slavery Reporter*.]—A considerable agitation has been produced among the friends of the slave, on account of the tarring and feathering of a Mr. Kendall, a seceder minister. He was sent by the Synod, (which met in Baltimore some time last spring, to a few churches in North and South Carolina. The ministers who laboured at these churches, were pro-slavery ministers, and, as I understand, they have been removed by the Synod from the sacred office of the ministry. This no doubt irritated them in some degree against Mr. Kendall. He, however, proceeded to discharge the duties imposed upon him by his church; and on one Sabbath was surrounded by a mobocratic throng, who remained outside of the house, until Mr. K. had finished his discourse. They then seized him, conducted him some fifteen or twenty miles distant, and shut him up in a small room of a house, with a guard to keep him. They next sent for a lawyer, who searched Mr. K's papers, but found "nothing worthy of death" about him. The mob being determined not to leave him without some disgrace, (as they might think it,) took him off into some dreary place in the woods, and gave him a coat of tar and an additional cover of feathers.—This outrage was committed in South Carolina. After it took place, Mr. K. fulfilled his other appointments, notwithstanding his life was threatened, if he did not leave the state in ten hours. He has been at home two or three weeks, and is, if possible, more the friend of the slave than ever.

THE following is the reply from a postmaster in the land of freedom to a packet of abolition papers:—

Post Office, Rockville, Md. July 17, 1840.

SIR,—I return your abolition papers directed to the Rev. Mr. Mines and Jones, and request you not to send any more like them to this office, as they will not be delivered out. And to give you an idea of the contempt held in this section of country for your sect, and the full belief of the murderous consequences that will certainly grow out of your principles, if persisted in, I need only inform you that, if any one of you dare come this side of Mason and Dixon's line, and avow your sentiments, you would be hung by the neck, with as little remorse of conscience as would be felt by our people at killing a venomous reptile, or a ravenous mad dog.

SAMUEL C. VEIRS, P. M.

##### TEXAS.

CAPTAIN MAILLARD, of the Barque Woodstock, has addressed the following letter to the Committee of the British and Foreign Anti slavery Society:—

Barque Woodstock, 15th Aug. 1840.

GENTLEMEN,—Having just arrived in the British channel from the Republic of Texas, a country where slavery is universally cherished, I hasten to lay before you a brief sketch of the horrors of the system of slavery in that country, as they really exist at this moment:—

The slaves in Texas have been imported from the United States\* by

\* Some few have been taken from the island of Cuba to Texas, but I think the number small, perhaps eighty, not more.



dealers, labour-masters, (men who hire slaves in the states and let them out again to Texas,) and insolvent planters, who carry their slaves to Texas in order to evade their creditors. From a thousand to fifteen hundred slaves are annually imported into the country by such persons, and it will scarcely be believed that they are imported from the United States across the Gulf of Mexico, i. e. from the Mississippi to Texas, a distance of 400 miles, in the steam packets which run between those two places, in the face of every treaty and law now in force for the suppression of slavery. I happened to be at the city of Galveston, Texas, in February last, when the steam packet "Columbia" arrived in Galveston harbour from New Orleans, with no less than thirty or forty slaves on her deck—and again in May last, while I was at Galveston a second time, the same boat arrived with twenty slaves. Thus the traffic is carried on, and it certainly appears to me that vessels engaged in it are liable to be seized, and that this did not strike Captain Ramsey, of her Majesty's ship Pilot, who was at Galveston in February, when the slaves arrived in that port in the Columbia, is very strange; whether Captain Ramsey protested against it at the time, or whether he has since reported it in the proper quarter, I am not prepared to say.

The slaves, however, are well treated while on board the steam packets, but they are not so ashore. The instant the slaves land they are carried away to the interior of the country, to work on some plantation, where they have to work from sun-rise to sun-set under the eye of their cruel task-masters, whose base conduct I have too often witnessed. On one occasion, I was so terrified at the savage barbarity of a planter towards a poor negro woman, that I almost sank to the earth. The planter here alluded to is a young man about twenty-three years of age, the son of a widow named —, who occupies a plantation on the Brazos river, about three miles above the city of Richmond. On the 20th of March last I had some business to transact in the immediate neighbourhood of Mrs. —'s plantation; as I rode along the boundary fence I heard the most agonising cries of a female, in the direction of a cotton patch within the fence. I hastened as near the spot as I could get on horseback, where I beheld the most revolting scene imaginable. A poor negro woman, who complained of being ill, was seized by the planter, James —, who, after striking her several times with his clinched fist, called her husband from the gang then at work in the field, made him take hold of his wife, place her head between his (her husband's) legs, take up her clothes, and give her a cow-hiding, which the husband did, and then led his poor tortured wife back to the gang, who stood watching the execution of the inhuman monster's sentence.

The next outrage that came under my own immediate notice, was the trial of a man named Vince, at the last term of the second Judicial District Court, held at the city of Richmond, Texas, in the first week in April last. An action was brought against Vince by a planter, to recover the value of a negro whom Vince had shot. The defendant openly acknowledged that he shot the negro, which was not deemed murder, the action being brought merely to recover the value of the man. The jury after hearing counsel on both sides, gave a verdict for the plaintiff, and the murderer of the negro was allowed to leave this court of justice without a reprimand. But any man in fact may go out and shoot any number of slaves in Texas, provided he is able to pay for them; and indeed if he cannot pay for them, he has only to make an affidavit to that effect, and all remedy at law is at an end. These few facts will, I trust, gentlemen, enable you to form some idea of the horrors of slavery in Texas, which loudly call for the interference of civilised men on behalf of the poor negro in that country. I have the honour, &c.,

NICHOLAS MAILLARD.

#### WEST INDIES.

**JAMAICA.**—THE REPORTS OF THE STIPENDIARY MAGISTRATES are to be renewed, according to the following circular:—

King's House, 1st August, 1840.

"SIR—I am directed by the governor to request that you will transmit to me, once in every six months, a report on the progress of agriculture of the —; with a statement of the price of labour, and its general character, whether easily procured, and continuous, or otherwise.

"2. The information desired is to be of a general kind, such as is usually obtained in ordinary intercourse with the community, and is not to be sought by inquisitorial inquiries into the management of particular properties, nor to be accompanied by remarks or details painful to individuals.

"3. Subject to the same reservations, you are further requested, in the proposed reports, to notice the following points:—

"The general result of the crop with regard to the produce supposed to be realized in the staple articles of sugar and coffee.

"The progress of the rural population in establishing themselves as small freeholders.

"The effect of small independent freeholds on the supply of steady labour, whether conducive thereunto or otherwise.

"The condition of the new interior towns and villages created since the abolition of slavery, and their effect on the internal retail commerce of the colony.

"The state of education among the children of the towns and rural districts. The state of crime.

"4. The proper periods for sending in these reports will be on the termination of crop, and six months afterwards, and so on in succeeding years. The first report, with reference to the recent crop, now probably terminated, or about to be, may be furnished as soon as suits your convenience.

"I have, &c.

"J. M. HIGGINSON, Secretary.

Extract of a letter dated September 15th, 1840.

"I wish you could see us, and present us as we are to the eyes of the British people. Our cane-fields bloom; our pastures, that used in slavery and apprenticeship to be covered with foxtail and bush, are now clean and pleasing to look at. Labour is abundant wherever the people are fairly treated, and in some cases where they are not fairly treated. The law allowing only seven or twelve hours notice (I forget which,) is laid hold of as a powerful engine to oppress. The people are threatened to be turned

off, and their houses are locked up in some cases, if they dare to work where they like best; and when they work at home, they are kept out of their money for four or five weeks, and then they receive five shillings. William James, a deacon of Fullersfield church, residing at St. Albans, suffered in this way only last week; he received five shillings, the remainder (amounting, as he was told, to £2 1s. 8d.) being stopped for rent. At the request of a few of the friends, I purchased for them a run of land behind Blackness, of about 140 acres, but what is that among so many? One person in that neighbourhood having bought two acres, has called his property Save-Rent. The prospects for next crop are very promising. Lincoln Estate, lately bought by Mr. McNeil from the house of Beckford and Rankin, London, is doing much better under him as proprietor, than it did under his management as attorney. It made nine or ten, or thereabouts, last crop; it expects thirty this next, and is preparing for a much better for 1842, when, I dare say, it will be brought up to its proper standard. Monteagle only made about the same as Lincoln last year, it expects eighty or ninety this next crop, and work is going on there now very well, since the change of attorney and overseer. Another of our neighbours has rented 100 acres of land from Geneva estate, their cane-fields being too small for these times of freedom, and they have sent out for an engine to replace their cattle-mill. These are only a few cases; I wish I had room to give you more. Wherever I have been, I have witnessed improved fields and prospects; but it seems the aim of some to keep up, if possible, the present exorbitant price of sugar, &c. &c. Many large estates that gave me an opportunity of beating them with this small estate last year, seem determined that that shall not happen again. I have been trying to purchase an estate in this neighbourhood, but have been unsuccessful, though three applications have been made through parties at home. It is only when a property is sold that we hear of its being in the market."

**BARBADOS.**—THE PLOUGH is getting into active use, and that implement alone will open the eyes of the planters. It will show that they have labour enough, and more than enough. They know that—emigration act or no emigration act, they cannot keep the labourers at home so long as higher wages are offered elsewhere, and they are adopting the only rational plan—that of resorting to the use of agricultural implements, to supply the loss which emigration may occasion. The use of one plough is superior to that of one hundred emigration acts!—*Liberal*.

**ST. CHRISTOPHER'S.**—The lieutenant governor, Mr. Cunningham, has addressed the following message to the legislature. In the Assembly it was sharply resented.

Gentlemen,—I am sorry to believe that the peasantry are emigrating from this island in considerable numbers. Farther, I deem it my duty to make known to your honourable houses, that, having made personal inquiries from many of the most intelligent of these emigrants, as to their reasons for leaving their homes, all assign the same causes—viz., the uncertainty of the tenure by which they hold their houses and grounds, and the summary ejectments which in consequence of this uncertainty, many of them have suffered. It is with much pain that I bear witness to the existence of those causes. I have the highest authority for believing such summary ejectment, without that full notice to which a tenant at will is entitled, to be absolutely illegal. Be this as it may, since opinions differ on this point of law, since some individuals have taken advantage of this difference of opinion to exact and enforce labour, since beyond all doubt the minds of the peasantry are at this moment greatly disturbed and unsettled thereby; I earnestly entreat your hon. houses to declare by legislative enactment by what tenure the peasantry residing on estates hold their cottages and grounds.

C. C. CUNNINGHAM, Lieut.-Governor.

Government House, Sept. 3rd. 1840.

**TRINIDAD.** The *Standard* says, 235 immigrants have arrived this month, (July) of whom 163 are of African descent—the total number arrived since 1st January is 2,125.

**BRITISH GUIANA.**—Letters from Demerara to the 4th of September represent the colony as most thriving; the weather as remarkably fine, and sugar-making as proceeding prosperously in every direction. Plantation Richmond had been sold for £35,000, Plantation Belair for £20,000 and £40,000 had been offered for Plantation Greenfield. The merchants had at a private meeting agreed that instructions should be sent to their friends in Guiana to discontinue their opposition to the government—*Patriot*.

An Estate on the River Demerary, worth £80,000, was sold for £25,000 some time ago. The proprietor who had been frightened by the representations sent home, is, we understand, now repentant of the sale.—*Royal Gazette*.

THE *Royal Gazette* administers the following resolution to the alarmists of Guiana: "If the Colony be fast running to decay, in the name of heaven, why is it that men are so anxious to purchase estates in it? and why is it that several plantations have of late been sold for sums nearly doubling in amount their original purchase money? What conclusion must we be driven to, when we behold a public man in his place in the legislature, prophesying the impending ruin of the country, and in a few short days, advising (if not participating in) the purchase of an estate by his brother-in-law? Can we believe that man to be sincere? and what other inference can we draw from his conduct, but that he has had a motive in giving such a representation of the province, which he contradicts by his subsequent action, and that if he be not an "indigent," he most certainly is a "crafty" speculator?"

#### MAURITIUS.

**MAURITIUS.**—Mauritius papers to the 17th of July, notice the arrival the day before of the transport Reliance, having on board the new governor, Sir Lionel Smith, his family and suite. Sir Lionel was the same day, duly installed before the Legislative Assembly. The Free Labour Association, which had for its object the encouragement of the immigration of the natives of India, Madagascar, Mascate, and other con-



tigious places, and was formed under government sanction, had issued their prospectuses, which had excited some attention in the island. The sloop of war *Lily* had arrived out, having on board 260 slaves, which had been rescued from the Portuguese slaver the *Jose*, which had gone ashore on the coast of Mosambique when chased by the *Lily*. In the first instance there were 500 slaves on board the *Jose*; but one-half either were drowned or escaped. The small-pox had made its appearance on board the *Lily*, and in consequence she had been placed under quarantine. It was a matter of much speculation what would be done with these slaves. It appeared to be desired that they should be employed on the public works.

#### ALLEGED DEFICIENCY OF LABOUR IN THE SUGAR COLONIES.

We extract with much pleasure from the *Times* the following letter, by a correspondent of that journal, who signs himself *Britannicus*. We rejoice to see such just sentiments in a quarter where they are likely to be so extensively influential.

(To the Editor of the *Times*.)

SIR,—In some of your late discussions on the subject, you have shown that the demand which has been made for the admission of foreign slave-grown sugars into British ports at reduced rates of duty, in order to make up for the deficient supply from the West Indies, cannot be entertained until a real, and not merely nominal, a complete, and not merely partial, equalization of duty has been established in favour of the products of the sugar-cane in our East India possessions, and due encouragement has thus been given to the development of their vast resources for the supply of the British market. We justly complain of the limited supply and high price of sugar, but, in order to mitigate or remove this evil, there is no excuse for the introduction of foreign slave-produced sugar to the domestic consumption of England, which has paid so dear to free herself from the contamination of slavery, while the most palpable and unjust restrictions upon the profitable production of free-grown sugar in British India continue to be blindly and obstinately maintained.

The second evil formerly noticed, connected with the present condition of the West India colonies, is the danger of deterioration and ultimate ruin to which the vast capital invested in those colonies is exposed from the want of an adequate supply of labour; and the remedy that has been proposed for this evil is immigration. Of the advantage of transferring labour, the circulating capital of the world, from one country where it is superabundant to another where it is scanty, and in greater demand, there can be no doubt; and of the necessity of such a transfer in any given case, those must under ordinary circumstances be the best judges who on the one hand possess the labour to be supplied, and those on the other who experience inconvenience and loss from the want of it. The chief points to be considered are the sources from which the supply is to come, the circumstances under which the required amount of labour is to be transferred, and the need of caution that greater evils are not created or encouraged by the transfer than those which it is intended to remove.

The first source from which an additional supply of labour would appear to be obtainable, is the West India colonies themselves. It is impossible to read the accounts which all parties concur in giving of the increased physical comforts of the negroes, of their improved habits of life, and especially of the greater frequency of marriage, without being convinced, unless all past experience of the laws of nature and society shall prove a false guide in this instance, that population must rapidly increase; and, although it is of course to be admitted that the supply from this source will be slow and gradual, and will not meet present exigencies, yet in the present state of the West Indies, it is one of the plainest dictates of prudence that every impediment should be removed to its coming into operation. There is strong proof that this subject has not received the attention to which it is entitled, either from the home or colonial authorities, in the continued existence of discouragements to negro marriages, and restrictions and expenses attendant on them, equally injurious to all classes, although immediately and chiefly affecting the coloured population. Independently of this prospective natural increase of population, it is to be borne in mind that there are certain of the colonies in which even at present there is no deficiency of population. There has been no call for additional labour from the island of Antigua, where not only is the population perfectly competent to cultivate all the land at present under cultivation, and no estates have gone out of cultivation, but it is in evidence that some estates which had been dismantled for many years, and thrown entirely out of cultivation, have been re-established between 1834 and 1840, and brought into a very thriving condition. In another colony, Barbados, there is not only a sufficiency, but a superabundance of population, the whole population at the last registration for the compensation-money having been 83,000, of which it is estimated that, under proper arrangements between labourers and their employers, one-third could be spared to other colonies. Instead of sparing it, however, there are local laws and usages in force that not only impede the diffusion of this superabundant portion of labour throughout the other colonies, which are much in want of it, but even the free circulation of labour throughout the island itself. (See Parliamentary Paper 527 of 1840, page 409—416.) It is perfectly clear, that in order to supply the existing acknowledged deficiency of labour in some of the colonies, the first step to be taken is to remove all discouragements to negro marriages, and all impediments to the free circulation of labour, both within each colony and between the respective colonies. Until this is done, there can be no security that emigration from any other quarter will not be attended with positive injury instead of benefit to the general interests of the colonies which embrace the welfare and protection of the labouring population, as well as of their employers.

A second mode, in which an additional supply of labour may be obtained by the West India colonies, is by the importation of liberated Africans, i. e., enslaved Africans captured by her Majesty's cruisers, and liberated under the authority of the Mixed Commission Court at the Havana. I have now before me a statement, showing that during a period of about six months, in 1839—40, not less than three cargoes of liberated Africans were landed at Jamaica, amounting in the first instance, men, women, and children, to 875 persons, of whom some were induced to join one of the West India regiments, and others were placed

under contract for one year's service, on different estates. The supply from this source will probably soon be much increased by the operation of the measure about to be adopted by the Spanish and British governments with a view to check the slave-trade, viz., an enlargement of the powers of the Mixed Commission Court, so as to throw the burden of the proof of slavery in any given case, not as hitherto upon the slave, but upon the slave-holder, the effect of which will be to liberate thousands held in illegal bondage in Cuba and Porto Rico.

An additional supply of labour has been obtained from the United States, and will probably be obtained to a still greater extent both from that country and from Canada. Agents have been sent to the United States from Demerara, from Trinidad, and from Jamaica, and a deputation has been sent by a portion of the coloured population of the United States to Demerara, and their report, which has been published, is encouraging to the immigrant. The free-coloured population, that may be expected to emigrate, is divisible into three classes—those of the non-slave-holding states, those of the slave-holding states, and those resident in Canada. The first class consists of those who are least likely to emigrate, because, however invidious the disabilities under which they labour, their condition is, on the whole, comfortable, and they are under the influence of the abolitionists, who need their co-operation and assistance. It is remarkable that the colonial agents who have gone to the United States, seem to have applied exclusively to this class, and their success, in consequence, has been inconsiderable, only about 800 having emigrated to Trinidad, and 70 to Demerara. Those who constitute the second class, the free-coloured population of the slave-holding states, are more likely to emigrate. Speaking of this class, the author of *Despotism in America* says—“The emancipated class is studiously subjected to mortifications and disabilities without number. They are considered as noxious vermin, whose extermination is required for the comfort and security of the privileged order. They are hunted down by legislative enactments as bears and foxes are in other states; and, by depriving them of all the rights of citizenship, advantages of society, and opportunities for labour, the attempt is made to render them, if possible, even more miserable than the slaves.” Hence the American Colonization Society, and the American colony of Liberia, which are simply devices of the slave-masters and their friends to get rid of the free-coloured population, who are regarded as nuisances and standing incitements to servile insurrections. Even this trodden-down class has strong local attachments; but it would seem probable that a free passage, good wages, and kind treatment, would induce many of them to emigrate. These two classes in the United States probably do not fall short of 500,000 in number. The third class are the free refugee blacks, said to amount to 12,000, and every year increasing, who have escaped into Canada from slavery in the United States. These persons have no local attachments; they are unused to the cold Canadian winter; they have been accustomed to labour under a sultry sun; and, if proper means were employed, many of them, especially on their first arrival in Canada, might be induced to emigrate to some of the West India colonies.

A considerable number of German and Scotch, and some English labourers have emigrated to Jamaica; but the success of these experiments has not been such as to justify their prosecution. The mortality has been considerable, the discontent great, and these immigrants are fitted to become small independent farmers rather than field labourers. European emigrants have also been sent to Trinidad, but the selection does not appear to have been made with much care. According to Mr. James, the prisons of Malta and Madeira lost some of their inmates to supply the demand; and in British Guiana some Portuguese labourers have been found more troublesome than useful.

It has also been proposed to conduct systematic emigration to the West Indies from the coast of Africa. There would be this advantage—that the emigrants from Africa being of the same race would readily coalesce with the prevailing body of labourers in the colonies; and while I admit this, I also discard altogether the objection founded on an apprehension that such an intercourse might degenerate into something of the nature of the slave-trade through any fault of the planters, who I am quite willing to believe, sincerely desire to co-operate with the people of England in putting an end to slavery in every form. But the sound objection to emigration from Africa is founded on the facts, that slavery exists in Africa, that kidnapping is extensively practised there, that the slave-trade continues to be carried on along its coasts, and that no government agency can prevent the same means being employed to supply the legal that are employed to supply the illegal traffic. There have been a proof and illustration of this in the abuses that arose out of the exportation of the natives of India to New South Wales, to the Mauritius, and to the West Indies, under a system of government superintendence.

Some strictures which have obtained a large private circulation strongly urge the legalization of the Hill Coolie traffic, to which West Indian planters appear chiefly to look, instead of drawing forth the resources that are more within their reach. There is a mistake affecting this question, into which the parties, following high authority, have fallen. They speak of thousands of the Hill Coolies having perished within the last few years in India of starvation. It might have been said that hundreds of thousands of the natives of India under the British government have so perished; but they were not Hill Coolies, and the scene of this calamity was hundreds of miles from the tract of country which they occupy. That tract, instead of being over-peopled, is probably as thinly inhabited as British Guiana. It is also proposed that the Coolies should enter into no contract whatever at the place of embarkation, but should be left perfectly free to form whatever engagement they please on their arrival in the colony. Now, it is quite certain, that without specific agreements and actual payment in advance no Coolies would embark, and the moment that such agreements are formed, and such payments made, a wide door is opened to kidnapping and fraud, which all the vigilance of a government agency will be unable to prevent, and which are already far too prevalent in India to require any additional stimulus. Suppose that these evils are prevented, and that sufficient provision is made for good treatment during a long passage, and for just protection in a foreign country; the result is, that the Coolies are introduced into a colony of which the climate, language, religion, customs, and modes of life are different from their own, and that, as experience shows in New South Wales, in the Mauritius, and in Demerara, without coalescing with the existing labouring population they continue, even when discontented, permanently detached from their native country and kindred. They are not placed in the circumstances of



Englishmen emigrating to an English colony, or of Africans emigrating to a country where the stock population is and must remain African. The emigration of the Hill Coolies from India to the West Indies is an unnatural disruption of the ties that bind man to his fellows; a segregation of him from those who can sympathize with him and with whom he can sympathize; an isolation amidst those with whom he has no fellow-feeling, no common interests, or rights, or obligations. All humane men should always protest against the renewal of this traffic.

It will thus be seen that the means by which an additional supply of labour may, in my opinion, be obtained for the West India colonies, are the natural increase of the population, and the unrestricted circulation of labour in the colonies themselves; the importation of liberated Africans, and the immigration of the refugee blacks in Canada, and of the free-coloured population of the slave-holding states of the American Union. I am firmly persuaded that the planters will only waste their strength and resources on an unattainable object, if they seek the sanction of the country to measures for promoting emigration either from Africa or India.

BRITANNICUS.

### Home News.

AT A QUARTERLY MEETING OF THE LONDON BAPTIST ASSOCIATION, held at Providence Chapel, Shoreditch, on the 21st of October, 1840, it was by a large majority resolved,

1st.—That the resolutions of the General Anti-slavery Convention respecting christian communion with slave-holders, are expressive of the sentiments of this association.

2nd.—That we recommend the churches in this association to take into their early consideration that resolution of the convention, in which they submit their opinion that it is the duty of christian churches to withdraw from communion with slave-holders.

One of the churches comprehended in this association has promptly acted on the foregoing recommendation, and favoured us with the following account of its proceedings.

"At a meeting of the church of Christ, under the pastoral care of John Jordan Davies, assembling at the Baptist chapel, Tottenham, Middlesex, held on the evening of Thursday, October 29th, 1840.

The resolutions touching the essential sinfulness of slavery, passed by the General Anti-Slavery Convention held in London in the month of June last, having been read, and various statements having been made illustrative of the extent to which slavery prevails in the United States of America,—of the cruelties which are inflicted on the oppressed, and the crimes which are committed against Heaven, in connexion with it—of the unnatural and unjustifiable prejudice against the coloured race, by which 400,000 freemen are habitually subjected to the grossest insults and wrongs—and of the extent to which christian pastors and churches in the United States are implicated in these evils—an extent so great as to justify the painful assertion that "the American churches constitute the bulwarks of American slavery."—It was

"Resolved, 1st, That this meeting fully accords with the sentiments expressed in the resolutions of the General Anti-Slavery Convention which have now been read; and avails itself of this opportunity of expressing its deep conviction, that SLAVERY IS A MORAL EVIL OF FEARFUL MAGNITUDE; since the apostle classes 'men stealers' with the vilest of the species, and this meeting can perceive no real moral difference between those who steal and those who sell or buy their fellow-creatures, or who hold them in unrighteous bondage.

"Resolved, 2nd, That this meeting regards the maintenance of slavery as pre-eminent criminal in those who avow themselves the disciples of Him who hath said, 'Whatsoever ye would that men should do to you, do ye even so to them,' and by his apostle has commanded masters to render to their 'servants that which is just and equal; and believing that all who live in the commission of any known sin disqualify themselves for the communion of saints, this meeting expresses its deliberate conviction that those professors of christianity who hold property in their fellow-men are not entitled to participate with them in the memorials of the dying love of Him who came to our world to 'proclaim liberty to the captives.'

"Resolved, 3rd, That this meeting, hoping that its voice, together with that of the thousands of our British Israel who may address them on the same subject, may be heard by their American brethren, would implore them, in the name of our common humanity, to 'let the oppressed go free;' and thus, by the renunciation of their sin, restore themselves to the affection and confidence of British christians.

"Resolved, 4th, That this meeting expresses its deep sympathy with the 200,000 of their fellow-christians, and the 2,500,000 more of their fellow-creatures, who are held in unrighteous bondage, and with the 400,000 freemen, who, simply on account of their colour, are subjected to the most cruel indignities by the white citizens of the United States of America.

"Resolved, 5th, That this meeting expresses its entire sympathy with those friends of humanity in the United States, who, amidst 'cruel mockings and scourgings,' the spoliation of property and the constant danger of death, are devoting their talents, their lives, and their all to the sacred cause of abolition; and hopes that, encouraged by the sympathies and prayers of their fellow-labourers in Britain, and sustained by the blessing of heaven, they will persevere in the course on which they have entered, until all who tread the American soil shall be free, and the coloured race be raised to the dignity of men, and to their proper station in society."

BUCKINGHAM.—At a meeting of the Independent church assembling in Church Street Chapel, Buckingham, Bucks, October 29th, 1840, it was

"Resolved,—That slavery, under any form and modification, is repugnant to the unvarying principles of justice, and to the letter and spirit of christianity; and is highly aggravated by the light that has been thrown on the subject in the present day, and during many years past; and that it is therefore utterly inconsistent with a profession of the religion of Christ. And that in consequence of this view of the case, the church are convinced that, it is their duty to hold no christian communion with any person known to sanction the buying, selling, or holding of slaves, as the property of any person whatever."

FROM THE CONGREGATIONAL CHURCHES AT SOUTH OCKENDEN AND AVELY, Essex, the following letter has been forwarded to Mr. Tredgold.

South Ockendon, Essex, October, 27th, 1840.

DEAR SIR,—On the receipt of your circular I proceeded to lay the resolutions of the convention before the members of the churches of which I am the pastor at South Ockendon and Avely, and am very happy in having it in my power to state that, without one dissenting voice in either, it was determined to refuse admission to the Lord's table to any person known to be an upholder of the sinful system of slavery.

Wishing your society the most enlarged success. I am, &c.

A. BROWN.

J. H. Tredgold.

The Lords of the Treasury have sent a minute to the Custom-house, to pass foreign refined sugars at the same rate of duty as foreign brown and Muscovados.

### THE COLONIZATION METHOD OF EVANGELIZING AFRICA ILLUSTRATED!

(From the Journal of Commerce.)

THE Colonization packet ship *Saluda*, Captain Parsons, arrived last evening from Liberia, Africa, after a passage of thirty-eight days.

On the 15th of March, an attack was made by about three hundred natives, under a chief named Goterah, upon the Methodist Missionary station at Heddington [King Tom's.] After an hour's fighting, the assailants were repulsed, with the loss of their leader and thirty or forty men, which achievement was effected chiefly by two Methodist Missionaries and two native converts. The village contains fifty-two houses. The following account of the engagement is from the pen of Rev. George S. Brown, one of the missionaries.

Last Saturday morning, about four o'clock, we were awakened in our town by the firing of a gun, about two miles distant: and while we were musing on what it could mean, we were again alarmed by the voice of several of our people exclaiming,—'War is come! war is come!' Brother Sion Harris got out of bed immediately, and went out in town. But he returned in about one minute, and told me to be out of bed and load the guns, for war was at hand. I immediately arose, slipped on my clothes, and was on my knees to ask God to help us. By that time the enemy was within musket shot of the mission-house. Brother Harris went down and gave them the first shot, and was answered by ten or twelve muskets from the enemy, while I was loading the musket in the chamber. The natives came on the path leading from Millsburgh, crossed the creeks near our house, and struck into my casa patch, at the corner of the woods, and in a straight direction towards the house. They completely covered the casava patch. It now began to be a little light. The engagement by this time was well under way, and increased rapidly. Tom's people sallied down towards the lower gate, and gave them a few shots, at which time one of his men received a slug through his bowels, and immediately came in my chamber with his intestines in his hands.

And notwithstanding Tom and his men retreated under the lee of the mission-house, yet they turned, as it were, the left wing of the enemy, who soon fell into the main body, directly back of the mission-house. And in less than one minute, they were running up and down the picket fence, about three rods from the house, as thick as the bees around a hive.

Brother Bennet Demory and brother Harris were the only two that stood in front, between the enemy and the house. They both stood their ground and cut them down like mowers cutting grass. Meanwhile brother Jarvis Z. Nichols came into the chamber where I was loading muskets, (for we had eighteen muskets in the chamber, which we knew would go at every snap, and 100 ready-made cartridges, and a keg of powder beside,) and poured a stream of lead down upon them from the window, as fast as two boys could hand him loaded muskets. In the midst of all this, the enemy broke through the fence, and poured into the yard like bees. Brother Harris and Demory now retreated to the door, in which both stood side by side, about two rods from them, with two muskets apiece, throwing buckshots into their bowels, hearts and brains, like a tornado. Soon brother Nichols received a slug in his breast, at the window, which brought him to the floor. He cried out—"Daddy, gun catch me." The blood poured forth freely. I then sent him into a bed-room in the lee part of the house. He had given the enemy, who were not more than eight rods from the window where he stood, as thick as they could stand loading and firing, about twenty shots. Beside all this the air was darkened with poisoned arrows flying in every direction.

At this time, i. e. the fall of Nichols, I stepped immediately into his tracks, having eleven muskets loaded, and renewed the fire from the window. At this time the sun was up: Goterah had got into the yard with a considerable number of his men, growling like a mammoth lion, and rolling about on the ground, and saying to his men;—"Come on, come on." But he soon fell a lifeless corpse, within two-and-a-half rods of the house; supposed to be from a shot by brother Harris, who then stood with Demory. At this time I was directly over their heads, taking deliberate aim at fifties who stood in thick groups, about five or six rods from the window; at which time some one of the enemy shot a nice tube out of my watch key and spoiled it. The ball or



slug went through the partition of sister Harris's room, and after straightening her hair, went out the lee window.

Three of her slugs entered the house about eight inches from the side of the door five about ten inches, in various directions, around the window where I stood. However, they soon found the current too strong, and the water too deep.

They laid hold of Goterah, their head man, made him their tail, turned their backs, and dragged him off, while Harris and Demory were peppering their hands with buck shot. While they were gathering up their dead to tote off, I had the best chance of any to fire into the groups. But they soon slung their shattered bodies, and went off as if the wicked one was after them. But we were quite willing to see them go. And if all hell had been let loose at once, they would not have made more noise, hooting and screaming as they did. There was terror in their war horns.

The engagement continued one hour and twenty-two minutes. After they were gone, we went out on the battle ground; and although they had carried off all their dead, except three big slab-sided fellows, yet I never saw such a scene before. There was blood and brains in every direction. We picked up their greengreases in handfuls. But oh, the path in which they went was one complete gore on both sides, yea, it stood in puddles. We picked up their fingers by the wayside.

There could not have been less than 300 warriors, and Goterah, the great champion leopard at their head.

#### CASE OF THE AMISTAD.

PARLIAMENTARY papers just published furnish gratifying evidence of the part taken by her Majesty's government in relation to this vessel, in the following letter of Mr. Jerningham to the Spanish minister.

Madrid, January 5th, 1840.

SIR,—I have the honour to acquaint your Excellency, that her Majesty's government received information that in the course of the last summer the *Tecora*, a vessel under Portuguese colours, imported from Africa direct to the Havana a cargo of negros as slaves, and that, about six weeks after the arrival of these newly imported negros at the Havana, forty-nine of them were purchased in the public slave-market in that place by Joze Ruiz, and four more by Pedro Montes.

Ruiz and Montes then engaged the Spanish schooner *Amistad* to carry these negros, together with themselves and stores, to another port in Cuba. During the passage the negros, with a view of recovering their liberty, seized possession of the vessel, put the master to death, and ordered the remaining whites to direct the course of the vessel to the coast of Africa. These whites, however, navigated the vessel towards the coast of the United States of America, until they were fallen in with by the United States brig of war, *Washington*, which conducted the *Amistad* to the port of New London.

The negros were subsequently put upon their trial before the district court at Hartford for the murder of the Spanish captain; but it appears that this court expressed doubts of its having jurisdiction in the case, and that in the mean time the Spanish minister at Washington demanded that the negros should be given up to the authorities of Cuba, as the property of Messrs. Ruiz and Montes.

It is however to be observed, that since the year 1820, according to Spanish law, it has been illegal to import negros from Africa into the Spanish dominions. As, therefore, these negros had been newly imported from Africa into Cuba, and as, according to the law, they could not be imported as slaves, they must in the eye of the law be considered as free persons.

I have consequently been instructed by my government to call upon the government of her Catholic Majesty to issue, with as little delay as possible, strict orders to the authorities of Cuba, that, if the request of the Spanish minister at Washington be complied with, these negros may be put in possession of the liberty of which they were deprived, and to the recovery of which they have an undeniable title.

I am further directed to express the just expectations of her Majesty's government that the government of her Catholic Majesty will cause the laws against the slave-trade to be enforced against Messrs. Jose Ruiz and Pedro Montes, who purchased these newly imported negros, and against all such other Spanish subjects as have been concerned in this nefarious transaction.

I have, &c.

(Signed)

G. S. S. JERNINGHAM.

To his Excellency Don Evaristo Perez de Castro,  
&c. &c. &c.

#### THE SLAVE-TRADE IN THE BIGHTS OF BENIN AND BIAFRA.

WE take the following interesting and important information on this subject from Mr. Jamieson's *Letter to Lord John Russell* against the expedition to the Niger.

However the case may have been in 1834, we are prepared to show, by the testimony of respectable men, commanders and supercargoes of vessels trading to the coast—testimony, the correctness of which we presume may any day be satisfactorily ascertained at the Admiralty, by reference to the log books of our cruisers on the coast—that a great and important change has taken place in 1838–9. From such testimony procured in writing, now lying before us, we select the following:

TO ROBERT JAMIESON, ESQ.

"Liverpool, 16th July, 1840.

"SIR,—Being on the point of sailing for Africa, I, at your request, state in writing, what I have already mentioned in your hearing, that I was in Bonny last voyage, from the month of October, 1839, to the month of March, this year, during which time there was but one slave-vessel there.

"That I was likewise in that river in 1838, from four to five months, during which time there was only one slaver there;—and that it is my

opinion the export of slaves from Bonny River is at an end, if the same watchfulness be shown by H. M. cruisers as at present.

I remain, Sir, your most obedient servant,  
PETER DOUGLAS,

Commanding the Barque Brutus.

"Liverpool, July 22nd, 1840.

"SIR,—I now state in writing, what I have before stated to you verbally, namely—that I was in the command of the barque Boddington, of Liverpool, in the Old Calabar River, Africa, from the 23rd of February to the 21st of September, 1839, and that the only vessels that were engaged in the slave-trade in the river during that time were two small schooners from Prince's Island, owned by a man of colour at Prince's, both of which were taken by H. M. cruisers, shortly after leaving the river; and I firmly believe that the slave-trade is entirely at an end in Old Calabar, and will continue so, if the same vigilance is kept up by the same class of H. M. cruisers on that station; for the men-of-war have such easy communication with the river from Fernando Po, that it is quite impossible for a slaver to escape from Calabar, if vigilantly looked after.

"These facts I am ready to give my solemn declaration to before a magistrate, if required.

I am, Sir, your obedient humble servant,  
W. Moss."

"Liverpool, 23rd July, 1840.

"SIR,—In reply to your inquiry, I beg to inform you that I was with the barque Chatham, and schooner Killermont, at Cameroons, from the 10th of April to the latter end of November, 1839, and that during that time there was no slave-vessel there or in the neighbourhood, with the exception of a small schooner belonging to the Island of Prince's, and manned by blacks. She might carry about twenty slaves, but left, after remaining three months without obtaining one. I was likewise at Cameroons in the Strathmore and Killermont for four months in the year 1838; and there was no slaver there then, nor had been for a considerable time previously.

"This I am ready solemnly to declare before any magistrate, if required;—and it is my firm belief, that the slave-trade on that part of the coast is entirely extinguished, should our cruisers continue to keep as bright a look out as they have done.

I remain, your very obedient servant,

JOHN DICK,

Late Master of the Barque Chatham."

"Liverpool, 18th July, 1840.

"SIR,—At your wish I now state on paper what I had before done in your presence verbally, namely—that I was lying in and off the river Benin, or Formosa, from the middle of December, 1839, to the 22nd of March, 1840, during which time no slave-vessel was there, with the one following exception.

"In the month of February last, a Brazilian brig, the Santa la Rosa, came to anchor off the bar, sent in her cargo by boats, with a supercargo and three men to form, it was believed, a slave-factory on the river. Soon after (the brig having left the mouth of the river) the whole of these men were massacred, and the property plundered by the natives, with it was believed, the sanction of one of their principal men.

"On a former voyage, in the early part of 1839, I was both at Bonny, and Benin; saw no slavers whatever, neither did I on the passage home.

"These facts I am ready and willing solemnly to declare before a magistrate, if required.

JOSEPH GIBSON,

Brig Satisfaction."

**SUGAR FROM BRITISH INDIA.**—The latest commercial accounts received from Calcutta contain, among other encouraging information, the following statement:

Since the British parliament performed that tardy act of justice in equalising the duties on East and West India sugar, the production of this article in Bengal has increased to a very great extent. Instead of seven thousand tons of sugar exported five years ago, the export this year will reach *forty thousand*. In Calcutta, nothing but sugar meets the eye at every turn. Out of a hundred boats which arrive there freighted with the agricultural produce of the interior, forty of them are sure to be laden with sugar. And all this arises out of no bonus offered by the government for growing sugar—not a cawrie of the land tax has been remitted—but simply because, after half a century of oppression, the discriminating duties on sugar have at length been removed by the British parliament. In as far as this, and unfortunately only this, article is concerned, this country is placed on a par with the West Indies; and, to use the words of a Bengal paper:—

The resources of India, no longer depressed by the authority of parliament, have recovered their elasticity, and Bengal will this year have the happiness of supplying England with one-fifth of the sugar she will consume. Our supplies will progressively increase. Capital is crowding into this department of agricultural industry. Sugar factories are rising up on every side; the cultivation of the cane is spreading rapidly through the country. The removal of those protecting duties, which were designed to depress the scale of free-labour, and to elevate that of slave-labour has led to the discovery that the objection raised against our sugars, that they did not contain the same quantity of saccharine matter with the West India sugar, was altogether a fallacy. Thus do the delusions which commercial jealousy and injustice had conjured up vanish away. Our sugars already rival those of other colonies in quality, and beat them in price. We are gradually advancing in the discovery that India is well able to supply all England with sugar. It is now certain that two hundred thousand tons of sugar may be raised, without being felt as an encroachment on other crops.—*Patriot*.

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